# RECORDER & TELEGRAPH.

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#### THE CHEROKEES.

Willstown, Cherokee Nation, } 2d Sept. 1825. the Editor of the Family Visitor.

DEAR SIR,-In my last letter, from Creek Path, to you, I stated that there was some prolity of my returning to Arkansas. I touchon the unhappy separation of the Cherokees do divisions—on the improved condition of use on this side the Mississippi, in a moral, tellectual, and religious point of view—the consequences that would follow, in the ent of their removal to the wild and inhospible regions of the west-that unless physical ngth should guide the measures of the Uni-States government, the Cherokee title to States government, the sun and stand will remain so long as the sun and an endure—the slow progress i make in making the New Testament, in conseque of the non-existence of a dictionary, uplete grammar, in Cherokee-the phiical researches of one in the nation whose tem of education had met with universal ap-

Allow me, dear sir, now, the pleasure to fulthe promise I made you, that I would ck up and send you what I had omitted. ecently I have been travelling a good deal the nation, in order to regain my impaired alth. My heavenly Sovereign permitting, expect to return to Arkansas in the month of ctober next. I have made a hasty translaion of the four Gospels, which will require a lose criticism. On my arrival at Dwight, I shall pursue this delightful work, and I hope the day is not very distant, when the Cheroees, my brethren and kindred according to flesh, shall read the words of eternal life their own tongue. I will here give you a ant picture of the Cherokee nation and its habitants. In the meantime, however, it ust be borne in mind, that it is the mass and mon people that form the character of a

ion, and not officers of government, nor the mest grade of peasantry. The Cherokee nation, you know, is in about degrees north latitude; bounded on the and west by the state of Tennessee, on south by Alabama, and on the east by argia and North Carolina. The precise ntity of land over which the Cherokees in sovereignty, is not yet ascertained, and quently I cannot say: but the I can reasay, they have no more to spare. This counwell watered; abundant springs of pure r are found in every part. A range of estic and lotty mountains stretch themes across the nation. The northern part the nation is hilly and mountainous. In southern and western parts there are exive fertile plains, covered partly with tall es, through which beautiful streams of waglide. These plains furnish immense pasge, and numberless herds of cattle are disd over them. Horses are plenty, and are d for servile parposes. Numerous flocks sheep, goats and swine, cover the valleys of hills. On Tennessee, Ustanala, and Gasagi rivers, Cherokee commerce floats .he climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers, of exquisite beauty and variegated hues, meet and fascinate the eye in every direction. In plains and valleys, the soil is generally h; producing Indian corn, cotton, tobacco, heat, oats, indigo, sweet and Irish potatoes. he natives carry on considerable trade with adjoining states; and some of them export ton in boats down the Tennessee to the Missippi, and down that river to New Orleans. apple and peach orchards are quite common; ardens are cultivated, and

paid to them. Butter and cheese are on Cherokee tables. There are many ic roads in the nation, and houses of enterment kept by natives. Numerous and ishing villages are seen in every section of country. Cotton and woolen cloths are mufactured here. Blankets of various diions, manufactured by Cherokee hands, very common. Almost every family in on grows cotton for its own consump-Industry and commercial enterprise are ding themselves in every part. Nearly merchants in the nation are native Che Agricultural pursuits, the most solid dation of our national prosperity, engage chief attention of the people. Different links in mechanics are pursued. The population on is rapidly increasing. In the year an estimate was made of all the Chero--those on the west were estimated at and those on the east of Mississippi, at 000 souls. The census of this division of Cherokees has again been taken within turrent year, and the returns are thus -Native citizens, 13,563; white men ed in the nation, 147: white women do. African slaves, 1277. If this summary of okee population from the census is cornothing of those of foreign exwe find that in six years the increase has 3563 souls. If we judge the future by ast, to what number will the Cherokee ation swell in 1850? How vain, then, to

Cherokee deterioration! e men in the nation enjoy all the imies and privileges of the Cherokee peoexcept that they are not eligible to pubs. In the above computation of the ent year, you perceive that there are he African slaves among us.—They have from time to time, brought in and sold white men: they are, however, generally reated, and they much prefer living in ation to a residence in the United States. s hardly any intermixture of Cherokee African blood. The presumption is, that the emkees will, at no distant day, co-operate

with the humane efforts of those who are liferating and sending this proscribed race to the land of their fathers. National pride, patietism, and a spirit of independence, mark the

Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptsts, and Moravians, are the most numerous sets. Some of the most influential characters are members of the church, and live consistently with their profession. The whole nation is ceived from the United States government & red to my mind. from different religious societies. School are increasing every year, learning is encoulaged and rewarded. The younger class acquire the English, and those of mature age the Cheroto a stem of learning. The female character is devated and duly respected. Indoience is discountenanced. Our native language, in its philosophy, genius and symphony, is inferi-or to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imports; a perpetual annuity is due from the United States, in consideration of lands coded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly situated in the centre of the nation and at the junction of Ganasagi and Gusuwati two beautiful streams, is the seat of government. The legislative power is vested in, what is denominated in the native dialect, Tsalagi Tinilawigi, consisting of a national committee and council. Members of both branches are closen by and from the people for a limited period. In Newtown, a printing press is soon to be established, also a National Library, and a Museum.—Immense concourse of people frequent the seat of government when Tsalagi Tinilavigi is in session, which takes place once a year.

Nothing has excited so much interest for many years past, as the unhappy fate of our friends and allies, the Creeks; and the whole nation deeply sympathizes with them. The news of M'Intosh's death' gave universal sa-tisfaction in the nation. I say, satisfaction, the same that is felt when a dangerous rattlesnake is killed. M'Intosh was a notorious traitor, and made great efforts to overthrow our happy domains. His character was well known here; treacherous deeds marked his steps. His intrigues and efforts to blast our hopes and interests, in a unsgrace in his name will long live in the annals of Cherokee history—not as an henorable and patriotic statesman, but as a traiter to his country, the most despicable Crees that ever lived. This is the language of every Cherokee, and I am persuaded of ever honorable man in the United States Indeed none can forbear to eve his character with contempt, and who is there in the whole Cherokee nation to mourn his tragical end: Not one. But I have done, and have only roon to promise you a letter from the banks of A kansas, and respectfully to bid you fare-D. BROWN. well. Yours truly,

# RELIGIOUS.

For the Recorder & Telegraph.

ON CONFORMITY TO THE WORLD. The subject of conformity to the world has engaged the attention of religious men in every age of the church. They have raised their voices against it, and have exhorted Christians to set their affections on something less fleeting in character, and better calculated to promote the happiness of min; on something more accordant with the revealed will of God, and more excellent in its influence on the heart. Moralists also, have inlisted occasionally on the side of virtue, and have employed the weapons of ridicule and of argument, in attempting to reform the manners, maxims, and fashionable follies of the ige. Notwithstanding these warnings, the sors of men continue to pursue a wayward course, and fashion is still the despotic power to which millions of the human family bend the knee. Her laws are implicitly obeyed, not only by the mere man of business, by the votary of pleasure, and by the fastidious devotee of taste and intellectual attainments, but likewise by many who call themselves the followers of Christ: by those who profess to have gained the victory over the world, and consider themselves as pilgrims and strangers while passing

Allow me, Messrs. Editors, to give you a few thoughts on a subject interesting to your readers as well as to others: and if on examination they are found to be of little value, the reader can easily turn to the next page, and let them pass for no more than they are worth.

Although a knowledge of our duty relative to conformity to the world is obligatory on all who call themselves the followers of Christ, yet this subject is one which is attended with difficulty, and concerning which there are many shades of opinion. The directions in the Bible are expressed in general terms, and the difficulty in the mind of the Christian is, to judge of the particular case by these general cautions and commands. The precepts are like the following:-" Be not conformed to the world;" "love not the world, nor the things which are in the world; if any man love the world, the love of the father is not in him.' "Use this world as not abusing it, for the fash-ion of this world passeth away." These passages, and many others which might be quoted, do not prescribe the path of duty so definitely, and mark it in so lucid a manner, as to cause union of sentiment among conscientious per-sons. As this diversity of opinion is sometimes

so great, when special duies are brought into their fellow Christians to do that which their discussion, as to be a faitful source of disputes and unfriendly collisions; so, likewise, persons desirous of obeying the precepts of the gospel, are frequently in loubt with respect to a particular custom, and tesitate whether they can adopt it and be innocent. In contemplating this subject, it has appeared to me, that a few plain rules of unquestionable obligation, might in their application dear up many doubts, and dissipate many misapprehensions & errors. penetrated with gratitude for the aid it has re- I will state two, or three, which have occur-

1. Let every particular custom, or fashion, which the Christian is called upon by the world to adop, be examined by this test, Is it accordant with the wealed will of God?—It may to man seem (No unnecessary to use a rule of this character upon Christians, -and yet, if I do not mistake, there are sins prevailing in our day, and in this land, which will be reproved by it. Allow me to mention an instance. It is customary and fashionable in many places for persons of respectability to be profane in their conversation. Now the word of God expressly forbids this sin. "Thou shalt not take the name of the Lord thy God in vain, for the Lord vill not hold him guiltless who taketh his name is vain," is the plain and positive command of the scriptures; the Christian

ty. If he lives in a lown where every individual is addicted to profaneness,-nay, if every one of the human fanily were profane besides himself, he is bound 'to let his yea, be yea, and his nay, nay;" he is sound to "swear not at all, neither by heaverfor it is God's throne, nor by earth for it is his footstool." There can be no compromise in this case. The crime must be avoided totaly and absolutely. Now even give up things in their own view innocent. I would ask, do all who call themselves Christians abstain entirely from profaneness? Are there none of any nane or denomination who sit down professedly to commemorate the dying love of their Lordand Master on the Sabbath, who, when the Sabbath is gone, and they are in anger, pollutetheir mouths with oaths and curses, and bringreproach on the name of

therefore cannot resitate as to the path of du-

Let me examine a econd case by the rule which has been mentioned. It is fashionable in many places in our; ountry, to travel on the Sabbath, for business or pleasure; or when at home, to occupy the fours consecrated by the Almighty to his servee and worship, in the reading of newspaper and magazines devoted to politice or literature, or in conversation conversation to politice or literature, or in conversation can lay.

Now wise respect to the manner in which the Sabbath should be kept, the Bible is express and unequivocal. "Renember the Sabbath day, to keep it holy." Cin this law be misunderstood? Can I violate i under any circumstances, while I am afreeagent, without sinning against God? Although the customs of a neighbourhood, or of a country, or of a world, contravene this law, ye its obligations are binding on every individual, and nothing but its repeal by the same autiority which enacted it, can dissolve the obligation to obedience. It will be easily seen that as the finger of God first formed this law, so the customs of men, of rich men, of fashionablemen, do not weigh a feather in abrogating its sanctions or its penalties. What shall we say then, relative to those who refuse to keep holy the Sabbathday, but spend this time intrifling conversation, indolent indulgences, travelling or visiting? Can we say any thing, but that they are without excuse; that they sin against light and knowledge; that they know heir Lord's will, but refuse to do it? Have we any persons of this settled by the descendents of those Pilgrims, what dost thou more than others? who fled from the land of appression & settled in the wilderness, that they night enjoy civil & religious liberty? Oh "tell it not in Gath, publish it not in the streets of Ashkelon!" Were Davenport,& Eaton,& Hooker, to awake from their slumbers of one hundred and seventy years and pass through the streets of New-Haven and Hartford on the Sabbath day, would they believe that these cities were now inhabited by their descendents, and by those of their pious

neighbours? There are many other fashionable vices besides profancuess & Sabbath breaking, concerning which we may ask, Are they accordant with the revealed will of God? It cannot be necesary that I should particularize them. Every Christian who has an enlightened conscience, can make the application for himself; and every individual who has the Bible in his hands, may have, and is bound to have, a conscience of this character. Were all the customs and fashions of the world which are forbidden in the Scriptures, relinquished by the followers of Christ; were they avoided and shunned, as paths which lead not to the celestial city, but to the camp of the great adversary of souls, at least one half of that sinful conformity which now exists, would cease, and the lives of Christians appear more consistent with their professions, and bear a stronger resemblance to that of their Lord and Master.

But as there are many cases of conformity to the world by the professing people of God which are not pointedly and indisputably forbidden, may we not find by an examination of the Scriptures, a second rule, by the application of which we may clearly descern the path of duty? Christians are taught to "give none offence;" that "it is neither good to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend," says the Apostle, "I will eat no meat while the world standeth, lest I make my brother to offend." The spirit of these directions I conceive to be, that Christians must not act in such a manner, as by their example to cause

consciences condemn; and that we must give up, and reject things even innocent in themselves, as for example, eating flesh, or drinking wine, whenever in consequence of indulging in this manner, our brother influenced by us, is induced to copy our conduct, and thus sin against his own conscience. But it may be tle has answered the question. "He that doubteth, is condemned if he eat, because he eateth not of faith, for whatsoever is not of faith, is sin." "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."—We are commanded to love one another; and brotherly love is made so indispensible a characteristic of the follower of Christ, that it is stated to be a doubter of wherever it exists, of sanctification. "We know," says the Apostle, "that we have passed from death unto life, because we love the brethren." Now I would ask, how can we love our brother, and yet knowingly influence him to sin against his own conscience? How can we be willing to grieve him by that course of conduct which we believe he thinks sinful, and at the same time pretend, that brotherly love glows in our bosoms? Love worketh no ill to his neighbour.

2. In accordance with these remarks, I proceed to state a second rule, by which Christians are bound to examine themselves, and see whether in their compliances with the maxims and customs of the world they are not con-demned. The rule is this. Christians are bound to act in such a manner, as not to influence by their example, their fellow Christians to sin against their own consciences; and if necessary, in order to abstain from this conduct, they must

To be continued.

### RELIGION NOT SPECULATION

An extract from a Sermon.

I have seen a professor of religion who seemed well nigh dead to the great motives of the gospel. He read his Bible much, and the volumes of theological discussion more. He was punctual in his attendance on public worship, & a careful listener to the preaching of the word. But I did not see him growing in grace and advancing in likeness to Christ, by his private studies, or by the instructions of the sanctuary. And yet he was able to discuss the doctrine of progressive sanctification; and he could demonstrate from the Scriptures that all the saints sovereignty of God and of the richness of his free grace; but when I told him of the outpouring of the Spirit on this church and that, and of the souls that were gathered into the kingdom, he betrayed no emotion. He was ingenious to interpret the sure word of prophecy; but when I spoke of the triumph of truth, and of the progress it is now making to universal dominion, he had little to answer. He understood the gospel in all its doctrines, and he could argue mightily with errorists of every description; but it was always without one symptom of that deep and burning inspiration that glows on all the pages of the Bible. You might see him in the house of God following the preacher through the mazes of an argument with an intensity of interest; but when the preacher came home to the feelings and the conscience, his interest was gone, and the countenance that just before kindled with animation, was blank and unexpressive of emo-The result of all these habits was, that the holiness which kindles a glory like the glory of heaven along the path of the truly emi-nent Christian, shed no lustre upon him. The description in our country? any in the country world called him a noisy polemic, and said-

I have seen an impenitent sinner, who confessed himself to be such, & who was perfectly familiar with the doctrines of the Bible. In his earliest days he had been taught the system of Christian truth; and well he knew the arguments by which that system is supported. Proclaim to him the depravity and guilt of human nature, and he would quote a hundred texts of Scripture decisive of the doctrine. Speak of the terrors of the Lord; he could refute in a moment the delusion of universal salvation Tell of the love and mercy that are offering eternal life to the acceptance of the guilty; he knew it all before, he could discuss and argue, and he could prove it throughout to his own complete satisfaction. All these overwhelming truths that belong to eternity were safely treasured up in his memory, with the questions and answers of the catechism which he learned in his childhood; but they had never come near his heart; and it would seem that the gospel was to him in his maturity, what the catechism was in his childhood-a system of abstract propositions to be committed to memory witht one thought of their relation to his own soul.

Do I seem to have been picturing characters merely imaginary? How is it? In the range of your experience, have you met with no such men as I have been attempting to describe? You who call yourself a Christian, do you know any professor of religion like him of whom I speak, who can argue, and speculate, and defend the truth, but never thinks of being excited in view of its import? You who confess that you are still impenitent, do you know any impenitent sinner like him of whom I speak, conversant with all the truth of God, skilful and strenuous to defend his creed, and yet in all his correctness unmoved by the realities of eternity? And if such men are to be found, how do you account for the character which they exhibit, but by supposing that they are under a deep and deadly delusion that they have utterly mistaken the very nature of religion-that they have forgotten the application of our text to the realities of an

I say then that I have not been contending with a shadow. The error of which I have spoken does exist, and it may be seen in its deadly operation. And as the messenger of God, I lift up my voice to-day, and warn you to deliver your souls from the influence of a sentiment so perilous. Look into your heart, and examine your own spirit. You hear the asked, why is this conduct wrong? The Apos- gospel preached; its doctrines are proved, it motives are urged upon you. Does all this enter your understanding and die there, like something abstract and unreal? Does it send through your spirit no thrilling emotion? Can it strike no chord of feeling within you? Then I warn you to escape from this perilous delu-sion. It will ruin you for ever. It destroys the very plan and purpose of the gospel. It which God is making. It hardens the heart. It stupifies the spirit, it leads the soul downward-and downward to hell.

#### RELIGIOUS TRACT SOCIETY OF WASHINGTON-CITY.

[From the 6th Report.]
This Society has issued, since its establishment, 37,340 Tracts, containing 386,380 pages. Of these, 4840 Tracts, containing 61,380 pages, were put into circulation during the last year. They were distributed as follows: 3000 to members of the Society; 940 sold to the Sabbath Schools of the City and Georgetown: and 900 gratuitously circulated amongst the poor and destitute at the Navy Yard, Greenleaf's Point, Capitol Hill, central part of the City, Poor House, Goal and Orphan Asylum.

From this statement it will be seen, that the operations of our Society are altogether local, being confined to the City and its vicinity. In looking over the waste and desolate places that on all sides present themselves, the Managers deeply regret the inadequacy of their means to extend to those who are ready to perish for lack of knowledge, the bread of life. may fix itself on different sections of the surrounding country, where "darkness covers the earth and gross darkness the people:' where the Sabbath is openly profaned by revelry and debauchery, and all the sacred institutions of religion are derided or disregarded. On such fields as these would we exert our influence, were we possessed of the means. And shall we appeal in vain to our Christian brethren: shall so cheap, so simple, and yet so powerful a means of good, as the dissemination of Religious Tracts amongst these benighted souls, be neglected? If one little tract\*, not half a cent in value, has been instrumental in the salvation of many souls of infinite value, what can we imagine will be the glorious result, when millions of these silent messengers of mercy shall give in an account of their faithful labours at the judgment of the great day Brethren-do you want to accomplish a great deal of good with a little labour? Distribute Tracts .- Do you want to prepare the way of the Lord, and make straight his paths? Distribute Tracts.-Do you want to hasten the day "when the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ?" Distribute Tracts. Do you ask for evidence of the beneficial effects that have followed the circulation of Religious Tracts? The single fact we have stated in the former part of this Report, respecting the British and Foreign Bible Society, is sufficient to give to the Tract cause a value, compared with which, a million of worlds like this, in the eye of the Christian, sinks into utter insignificance. Is this the language, think you, of enthusiasm? Compare it then with the words of Him who made and redeemed the soul of man: "What shall a man profit if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul." Weigh now these solemn words in the balances of eternity, and tell if you can, the value of the soul. And is it so, that this soul may be, and is, in numberless instances, plucked as a brand from the burning, through the instrumentality of a Religious Tract? And shall not the children of God, in imitation of Him who, whilst on earth, went about doing good, go forth and scatter light and life around their paths, through the medium of these successful preachers of righteousness; thus manifesting their love and union to Him who hath loved them, and given himself for them? We believe that to those who have tasted of the good word of life, the appeal will not be made in vain. We most solemnly call upon you then, fellow-Christians, to come up with us to the help of the Lord against the mighty. Here is no neutral ground; "for he that is not for me is against me," (saith the Lord) " and he i at soweth not with me, scattereth abroad."

Amongst others that have entered the field of labour with us during the last year, we are appy to see the name of the "Baptist General Tract Society of Washington." May the blessing of the Most High rest upon it, and may the Holy Spirit move upon it, and cause it to send forth many streams that shall gladden the City of our God!

In conclusion, we would render our fervent hanks to the God of all grace for the many favours we continue to experience at his hand as a Society. We have sweetly realized, in times that are past, the fulfilment of His comforting and encouraging promise, "the bruised reed I will not break, the smoking flax I will not quench." We are still encouraged to hope in his mercy; believing, that as long as we remain faithful. He will never leave nor forsake us: ever desiring to bear in mind the Apostolic injunction, "be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

\*The Swearer's Prayer

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THE TWO WISHES.

By the Rev. Casar Malan, of Geneva. Old Andrew, blind and very feeble, supported by staff and leaning upon the arm of his wife, as aged and almost as feeble as himself, was passing slowly over the bridge at the entrance of the town.

Andrew. Mary, let us stop and rest; we must be near the great stone.

Mary. Here it is! Gently: now sit down and take

A. Ah! my breath is now very short, and soon will stop; but I am not afraid. I know in whom I have

lieved.
M. We are both near our end; the days of the years of our pilgrimage are almost fulfilled, and they will not return. Although the night in which our souls were wrapt is passed away, yet it is coming on with respect

wrapt is passed away, yet it is coming on with respect to our bodies; they are nearly worn out, and already bend towards their last home—the grave.

A. My dear Mary, do not call it their last home. Have you forgotten that Jesus is the Resurrection and the Life, and that those who sleep in him will rise again with their bodies at the last day, to behold him as he is, according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and he is according to the words of John Change and Joh ie is, according to the words of Job, "In my flesh shall I see God, whom I shall see for myself, and mine eyes shall 'ehold,'' though they are now closed in darkness; and my body will be raised in a glorious

While saying these words, Andrew raised his sightles eyeballs toward heaven. He sighed and added, "Then I shall again behold the light of day! Oh, blessed morning of eternity! quickly dawn, dawn upon a poor blind

M. You do right to remind me of these things; and I need to be told of them continually, for, as you it is not long since my soul was as blind as your body now I dan add Amen to what you just said.

A. Yes; to use the words of the Apostle, "If I had lope in this world only, I should be of all men most miserable." My days are nearly ended, and wha have I left as to this world! I am blind, helpiess, and become so poor, that for some months we have lived upon chari y. But it is the will of God, and blesse He can make rich, he is light and life and in him is life eternal. Yes, life eternal: (repeat ed he, joining together his trembling hands,) once we are in heaven we shall never leave it! there shall be no more death, neither sorrow, neither shall there be any more pain; but we shall be foreve with the Lord.—Mary, what is that noise?

Two carriages were passing by, the persons in them seemed full of mirth. In the first were an aged gentleman and lady, with some friends; in the other were geveral servants, with baskets of provisions and othe preparations for a feast.

At that moment a gentleman stopped the first carriage, and said, "How are you, my good friend? You seem vary well and very gay; are you going to make

The old gentleman in the carriage replied, "Yes; i wont do to be burried alive, from one end of the year to the o her; we like to enjoy life while it lasts. The r fifteenth wedding day, and we are going to be y in the country. You see we are already makmerry in the country.

The Friend. You are quite right, drive away sor row and cast away care; let us laugh while we can.

The Old Gentleman. Yes, yes, we are just of you mind; we are not folks who will look grave to day because perhaps we may be unhappy to-morrow.

we are; we mean to enjoy to-day, and leave to-morrow to take care of itself. The Friend. Well said; I see you are not inclined

to be melancholy: some twenty years hence may I be as gay as you are now. That is my twish, and it is as good a one as a man need make. The carriages drove on. Andrew sighed. "Com Mary," said he, "let us move homewards. What All their desire is that they may eat and drink

and amuse themselves for twenty years to come. Armo they sinners? Is it not certain that they must die How awful is such a state of mind!", Mary. Come, take my arms do not be east dom. He who beholds all things has heard them, and pe

haps, even to day, they may be brought to repeatance nd o the hope that make h not assumed.

Andrew. May our blessed Saviour have compassion heir souls, and lead them to serious thoughts of

Just then a minister of the Gospel passed by. He saw old Andrew tollering along. His desitue ap-pearance, his feeble body, his blind eyes, and wrinkled coun enance, all excited the compassion of his ser van. of Him who, when upon earth, went about doing

He accosted the old man and said, " My aged friend, may the Lord, our God and Saviour, comfort you unyour troubles

Andrew. Thank you, Sir, thank you; God bless for your kindness! May I ask who it is that speaks

The Minister. It is one who is sorry to see you so wre ched here, and would remind you that there is a powerful and merciful Saviour ready to hear your prayers, if you seek him: even Christ Jesus, who came sinners, and whose blood cleanseth from all sin.
Blessed Saviour! is it one of thy children who

speaks to me! Sir, your kind words rejoice and consol I feel o-day more feeble and cast down than usual I can venture to say to you, that I long to depart hence. and obe with Christ e minister look Andrew by the hand, and said,

ared brother, your desire will soon be fulfill He who began this go hear, lavites you to rest upon him. Has he not said, Behold, I come quickly." Thank you, Sir, for speaking words of peace Mary

to such poor old people as we are. May the Lord re-Master. I shall be still be ter pleased, my friends, If you will accept this trifle, which God has given me

He see put some money into the old man's hand, iem, after having expressed this wish, " May the Lord great you his peace, and may he soon pu

you in o possession of the mansion prepared for you in his Father's house, where there is life evernal."
"Sir, may your wish be speedily fulfilled," said the old man. It is the wish of a child of God, and we shall rejoice when it is accomplished."

Andrew and Mary proceeded homewards, and made this reflection upon what had passed; "He who was of the world wished for the things of the world; but he that was of God wished for heavenly things." There is our treasure, and there are our hearts also

Translated from the French.

THE IRISH CATHOLIC AND HIS BIBLE.

A young man had obtained possesion of a Testa ment, and had read i very studiously, which coming to the knowledge of the Catholic priest, he came instantly o demand the Book, and by way of fine, for the offence, had imposed a sor of private co fessional, he which the family was obliged to provide a dinner for the pries, and his party. Every pos-sible threat was used owards the young man, and after mass, the priest from the alter called on his audience to join him in cursing those scandalous rascals, (his very cords,) be Bible readers, and afterwards called in the same way on them to join him in cursing the young man. This the lad, whose name was Robert, resisted, and said, "please your reverence, I am no rascal; I am honest, and father is honest, and my only fault seems to be, the reading of a book which has made me a better man." This speech had so enraged the priest, that he rushed from the altar, and would have sprung upon the young man but for the interposition of the audience, and more especially the wor They, however, all joined, intreating him to kneel down & beg his reverence's pardon. "I shall do no such thing, said Robert, "he has called me a rascal, and that's more than any man can prove me." He therefore refused to go; but shortly after, the priest seeing him in the market, trying to separate two men who were fighting, the priest interfered, and flogged him severely, under the pretence that he was me aggressor, though the real reason was his reading the Bible. No content with this, he had likewise procured his dismissal

from his situation, by which he supported himself. This account being sent to him, (Mr. Butterworth) he sent some relief, and suggested the idea of Robert's beng appointed a Scripture Reader to the Society; but such was the the animosity excited against him by the priest, that it was declared that he could not any nger remain there without his life being in danger. He, therefore, had thirty shillings given him, and wa sent to London. When he arrived, he (Mr. Butterworth) asked him how he had disposed of his passage money; to which Robert replied, that his father was but poorly off, and he had given him half, and by walk-ing from Liverpool to London, had contrived to make the other fifteen shillings last. When he arrived, Mr. Butterworth had two gentlemen of high rank with him at breakfast, and they had been moved to tears by his imple story, and the artless simplicity he displayed. He was sure the Meeting would be glad to hear, after the little history they had heard of Robert's fate, that e was now filling a situation most creditably in London, where he was receiving double the salary of which he was deprived by the machinations of the priest in Ireland .- Eng. Bapt. Magazine.

#### From the Western Recorder A HAPPY AFRICAN.

On the bank of one of those lakes, which are scattered trough our western country, at a place where the waer, running up into the main land, formed a little cove. safe from the effect of the storms, lived a poor African, who gained his subsistence by fishing. His history is short, but instructive. For Cæsar hid been torn from his country, and from the beloved circle of is relations, to administer to the pleasures of affluence After having lived a few years among slaves in Vir-guia, with the master who bought him from the slave sign us was outged a second time to be torn from friends that he loved, to accompany his owner to the then western wilds of our state. His master purchas ed a large farm on the border of the lake; and employed his slaves in its cultivation. Casar having a ffection for him, laboured with fidelity, and his mas ter being pleased with his exertions, at length gave him his liberty, and the small spot of ground on the hore of the lake above mentioned. Being particular ly acquainted with Mr. B—, his worthy master, I resolved, while on a visit to that section of the counry, to spend an approaching Sabbath at his hospitale mansion. After the services of the day, in which had been more than usually impressed with the soemaity of the preacher, I wandered alone at sunset long the beach of the lake, ruminating ca the power and goodness of God. Lost in meditation, and indiffer-ent to what was passing around me, I turned up the little bay that ran into the land, when my attention was called to a spot, whence proceeded a voice as in earnest supplication. I cast my eye thither, and beeld a little log-but placed beneath some venerable oaks, that waved their branches as if to protect it from harm, and at a little distance, a small spot of ground enclosed with an impenetrable hedge. The hut front-ed the lake, and from it to the shore there was a gradual descent, to where a little canoe was drawn up descent, to where a little canoe was drawn up upon the beach. I waited till the voice had ceased, and then drew near the cottage. The barking of a watchful little dog brought to the door a grey-headed African, who proved to be Crear. I followed him into cottege, and after some conversation, demanded he cause of the fervent address which I heard proced the cause of the fervent address which I heard processing from his hut. He hesitated answering me, but at last exclaimed, "Ah Massa: dere be berry great God, dat make bote you and me!" "And was it to this God that you were addressing yourself!" asked I,—"Yes Massa," he said, "I pray he bless me, and de "What makes you pray to him? "O, me be one berry great sinner; me can do nothng widout him."—" And do you believe he will as-dist you, and give you all you ask!"-Yes, yes!" exclaimthe aged African, his eyes beaming with confidence and enthusiasm, "dough my heart be black like my face, he make him white like yours." In snort, I spen a hour of most interesting conversation with he worst would entitle cause of his conver

He had been accus omed to spend his Sabbaths, (being the only time he was not otherwise engaged.) in it cance upon the lake, catching fish, for which he brained ready money at the market. On one of these cesions, he had rowed into the middle of the lake carnestly engaged in his pursuit, as not to becave a heavy storm lowering in the west. As soon is he perceived the danger he strove to gain the shore, but before he had accomplished half the distance, the orm burst upon the lake, and threatened to helm every thing in its progress. ous Casar, "de wind he roar, and de water he run e ebery ting. Me berry much fraid. Me a carch me here agin me dont know. M wid all I could, but did no good. I tink I was Dea I tink of God. When he say I die now. bye come a great water, pash ginst de canoe. Me tink he upset. Me paddie, and paddie, and paddie, at last me git to de shore, almost dead. But me begin to pray, and member what Mr. V ——, de minister say, and the ask God to forgib me. Pretty soon, someno more. I used like to swear, now me like to all time, if me had at hoe corn.

After some further conversation with this humble flower of Jesus, I bade him farewell, and as I walked back to my friends; I thought of the passage, "Ethiopia shall stretch forth her hands unto the Lord."

# PHILIP HENRY.

Every Lord's day evening, each of the children of this excellent man used to come to him, and repeat the ollowing sentiments, the father solemnly adding his men, and saying, " So say, and so do, and you are

"I take God the Father to be my chiefest good and highest end—I take God the Son to be my Prince and Saviour—I take God the Holy Ghost to be my sanctifier, leacher, guide and comforter—I take the word of ple of God to be my people in all conditions—I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever."

# WARNING TO GAMBLERS.

The Report of the Nassau Hall Tract Society, read at the annual meeting in Princeton, some time since relates the following anecdote in illustration of th good effects resulting from the distribution of Tracts. "One of the almoners of the Society," says the Report, "was permitted to witness for his own encouragement, and has reported for ours, a remarkable instance of the force of truth, when presented in the inpretending form of a tract. This gentleman observa ed a club of gamblers deeply interested in their infatu-ating and mischievous game. By means of a child, he veyed to the gaming table a tract, entitled a Warning to Gamblers." It caught the eye of one less engaged than the rest, who took it up and began to read it aloud. The weight of the sentiments, the vivacity of its style, and the singular and alarming nature of some of the facts narrated, excited the attention of his comrades. Its solemn truths impressed their minds. At once they unanimously desisted from their royed their cards, and repaired to a religious meeting held that evening in the neighborhood. They were apparently much affected, and with solicitude requested more tracts.

# PROTESTANTS IN FRANCE.

A strong disposition exists in France to separate rom the Cathoric Church and to adopt Protestantism, on account of the interference of the priests in all af-A rich merchant of Lyons lately abjured the Catholic faith, and published his reasons therefor. These being reprinted in a Paris Journal, it was immediately seized by the government, on presence of its being the effect of party spirit. The Catholic clergy are much alarmed and vexed at the course taken by several fathers of families, who, though Catholics born, choose to educate their children London pa.

REVIVAL IN MONSON, Ms. Extract of a Letter to the Editors of the Recorder & Telegraph, dated "Monson, Oct 17, 1825.

"It may be gratifying to the friends of Christ, to hear that Gon has, in inmite mercy, visited this place, the present season, with the outpourings of his Holy Spirit. His gracious inquence upon the hearts of sinners, began to be visite early in April. Soon the anxious inquiry was head from many distressed souls, "What must we do to be saved?" The work progressed with power. "he sovereignty and richness of divine grace have been strikingly manifest, in the hopeful conversion of many who were enemies to God by wicked works. About 12: entertain hope that they have passed rom death unto life -60 have, on examination, been admitted to he church. this number, 50 made jubic profession of their faith, and were received to the communion of God's people, on the first Sabbath in his month. The solemn ordinance of baptism was administered to 20 adults, of whom was near 70 years of age. The work still ntinues. A number are under serious impressi It has been an animiting season to the friends Christ, and we hope that He who has the residue of the Spirit, will carry on his work, till the many who are yet in their sins, shall be brought to submit to Christ, and yield themselves to him as alive from the dead.

Yours, &c.

A. ELY."

SYNOD OF GENESEE, N. Y Assembled at Rochester, 20th ult.—In the com-nencement of the narrative, the Synod enumerate & eplore at some length, the moral evils which exist

within their bounds, and which call for humiliation, fasting and prayer.

Among the favourable figs existing, they state—
e increasing number a ministers, and houses for public worship-an increasing attention to the subject of Sabbath Schools, and other benefolest institutions of a religious character-and the prosperity of the Theological Seminary at Auburn. -On the subject of revivals of religion, it states, "The church in Pittsford has received an accession of 38 members, and more are expected to join. Sixty have been added to the church in Lockport, 113 to the church in Geneseo, 20 to that in Jamestown, and 20 to that in Buffalo-most of whom, it is believed, have been born of the Spirit during the year." More than 450 have been Spirit during the year." More than 450 have been added to the churches, under the care of the Synod the

esent year.
The Synod of Genesee comprises the Presbyteries of Niagara, Genesee, Ontario, Rochester and Buffalo, and has under its care 53 minsters and licentiates, and about 90 churches, all whichare included in that of this state, lying west of Gnandaigua. - Rel. Adv

Day of fasting recommended. In view of the moral evilsexisting within the bounds of this Synod, as disclosed by the reports now received of the state of religion—se profanation of the Sab ath-neglect of public woship and ordinances-the prevalence of a worldly pirit, and of indifference to the cause of Christian Iroh and piety—and in view of the urgent need of the Hdy Spirit, the Synod have recommended to all the miniters and congregations un-der their care, to observe ne last Thursday of October, as a day of humiliation facting and prayer .- ib.

#### RECORDER & TELEGRAPH.

BOSTON, OCTOBER 21, 1825

FATHERLESS AND WIDOWS' SOCIETY

The Ninth Anniversary of this Society was held at Park Street Meeting-house on Sabbath evening last. Before the time appointed for the services to commence. every pew and sisle was filed, both below and in the galleries; many stood at he different avenues; and several hundreds, finding impossible to gain admission, were obliged to retire. As the house is estimated to be capable of containing 1000 persons, it is presum-Green, of the Union Church, in a very interesting present. In the could not have been far from or and acceptable manner. Sermon from Job 29: 11, 12 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the por that cried, and the fatherless, and him that had none to help him. After a brief introduction, showing how great a blessing is wealth when held at the bidding of Jehovah, and how fatal a possession whenabused, the preacher proceeded to caution the minds o his audience against the influence of some of those circumstances which tend to rause a neglect of the por -such as an undue attach. ment to property, and he usual forbidding concomitants of extreme povety. Under this latter head he took occasion to inquie into the origin of that false delicacy so common in ociety, which shrinks back disgusted and repulsed, when scenes of real distress are presented. One of thecauses he assigned, was the influence of fictitions wrings;-

"What! says the peson whose mind is filled with these dreams of fancy, upon entering the humble shed of real poverty, is this the enchanting cottage I read of?

—this the bed of straw—this the sickness, the misery, over which I so delightfully wept when pictured so me by my favorite author? Here is nothing romantic,hing to charm, -al is doll reality' Lead me to poverty such as I anticpated, and none shall show a tenderer heart, or be more active in affording relief."

"But this is not the whole operation of the evil.
ar compassion is excited, but no object for its grati-Our compassion is excited, but no object for its grati-fication provided. So our feelings become blunted through familiarity with distress, and our habit of tive benevolence is weakerfed by not being called in c exercise. And thus we become habituated to the highest kind of sympathetic emotion, without attempting to reader any relief. Let this habit of feeling with out acting be established, and what will be the of our charitable efforts among the poor! To the gaudy distresses of fiction we may have a bleeding heart. but to the sufferings of real life we shall possess a

Next were presented several industments to the exercise of mercy in relieving the necessities of the poor 1. That otherwise many of the most deserving must severely suffer. Under this head the following affecting representation was drawn:-

" How many, when abroad, are exposed to the pierce ing blasts of winter, for the want of comfortable cloth-On retreating to their habitation, a fireless hearth presents a prospect as dreary and appalling, as the dark angry clouds of the North. Do they think of their bed as a refuge from the elements!—All the defence which its scanty supply will furnish, is inadequate to protect them. Imagine to yourselves a whole family in this condition—a mother and her innocent, helpess babes-in the severity of mid-winter. The eye of want is directed to the parents, and the cry of hunger pierces their hearts. Pressed with anxiety, they know not which way to look for succour. If possessed of religion, their eyes are directed to that Being who hears the young lions when they roar, and feeds the ravens when they cry. Add to these circumstances of tress, the bereavements of Providence. Death has made its inroads into this family, as it were to fill the cup of their misery. Not only is the cruise of oil ex-pended, and the handful of meal consumed, but he has been borne away into the land of silence, who was their chief dependence. The broken hearted mother sits down, and the tears of widowhood and orphanage

mingle together. "O, how welcome, at this moment, would be a messenger from your Society - She would seem like as angel of mercy, sent down from the Father of lights!"

2. The happiness which such deeds of benevolence confer upon their authors-" he that hath mercy on the poor, happy is he." After appealing to the experience of many before him for proof of this position, the preacher said-

" But were earth silest, I lack not testimony when I

dedare the benevolent man happy. All heaven con- which God should see fit to place her. O m dedare the benevoient man nappy. All neaven con-firms it. What is Jehovah, but another name fer be-nerolence? When his servant Moses implored a vis-ior of his glory, how did he answer him? Why he sad, I will cause all my goodness to pass before you. What are all the blessings enjoyed in this world? What is the wealth of the rich? What are your ten thousand conveniences? What are your friends? What are your pivileges, social, civil, and religious, but so many gits bestowed by the God of all grace, on his poor de-pindent creatures? Does not Jehovah dwell in supreme fdicity? And to imitate him, must it not be happ

What is the employment of holy, happy angels? Are tiey not all ministering spirits, sent forth to minister to tem who shall be heirs of salvation?—to deliver from want, defend from danger, support and relieve in sick ness, comfort in the hour of death, and safely conduct Jordan, God's afflicted people? To cultivate a hibit of benevolent enterprize, is to aspire after, not orly the same kind of employment, but also the felicity otheaven.

\$. " By sympathizing with the afflicted, and beetowing your charities on the poor, you imitate CHRIST;
- name, the very mention of which should excite in our souls the warmest affection, and the highest grati-And pleasing is the thought, that there are before me, to whom the example of CHRIST is an in vincible argument. The Apostle Paul, when he would wate the church at Corinth to deeds of sacred charity, points them to the example of their Lord:- "Ye know the race of our Lord Jesus Christ, that though he was yet for your sakes became poor, that ye, through his poverty, might be rich.' And how efficient this arguent was with them, let the poor saints at Jerusa

m patify.

" Mould you behold some mighty prince descend from his royal chariot, and with his own hands supply the wants of a miscrable beggar, illustrious as would be the example of condescension and of pity, it would utterly eclipsed by that exhibited in Christ. "Still might he wear his starry crown,"

"And please his ear with Gabriel's songs;" "But heavenly majesty comes down,"
"And bows and hearkens to our groans."

" Ve all are the poor he came to raise from the deepet degradation of sin, to the elevated honor of be ing sens and daughters of God, to the heirship of an inhedance incorrup ible, undefiled, and unfading as the gloris of our Redeemer."

4. A remarkable prominency is given to this duty throughout the written word.

A to the manner of giving, the preacher remarked. must be done cheerfully-" God loveth a cheerful giver." It must be done discreetly-not generally without a knowledge of the circumstances of the per sor assisted, nor without good evidence that it will not afford encouragement to idleness, nor become an occasien of vice in any of its forms. It must be accompanied, when practicable, with moral and religious instruction and counsel. It must also be done with a desire to glorify God .- The Discourse was coucluded as follows:-

Now, shall the love of wealth stand in the way of ar aiding this object! O, consider that the time alted you for its enjoyment, is short!—When you behold your possessions burning up in the conflagration of the last day, will you not wish you had given portion of them to the suffering poor when they cried for relief? Who holds in his hand all that you call yours? What is your title to it, but his indulgence? How soon may you stript of your wealth, and your-selves or your children become as burdensome to oth-ers, as others are now to you! Have you not read,

that riches take to themselves wings and fly away?

"A tempest may sweep over the deep, and leave but a wreck of your most richly laden ships; or the flames be commissioned to lay in ashes your store houses, your dwellings, and your workshops; or disease to weaken your limbs, spread paleness over your counter nances, and lay you, or your dearest friends, low in the control of the control o I ask, is not God always bestowing? Is your patience almost exhausted? O, how wonderful is the intence

"Finally; shall the forbidding circumstance of the poor, prevent any of you from relieving their wants Stay a moment!—are there no Lazaruses among them Draw aside the curtain of eternity—do you not see them in Abraham's bosom? There are no see or blemishes upon them now—their tattered girmen they have exchanged for a robe of light—taey at washed in the blood of the Lamb-neither wrinkle have they, nor any such thing. Their hove here, is exchanged for the celestial paradise-the na row and degrading ignorance, for that divine effugence which they see as they are seen, and know as the are known! Let us remember, my beloved he we all, as sinners, are poor and mi-erable, blin and naked; and let us repair to him in whom all fulne dwells. Let as secure to ourselves those garmewhich wax not old, and a treasure in the heavenwhich are the only riches that will be of any when the rich and the poor shall stand together before the judgment seat of Christ.

The collection taken up at the close of the Discourse nounted to \$256, 32, & three gold rings. Three dollass were handed to the Treasurer sub-equently.

The Fatherless and Widows' Society embraces about subscriptions are various from 25 cents to \$5 each Its total receipts during the year preceding the anniversary meeting, amounted to 8513, 91. Of this sum, \$489, 87 have been expended by the Trustees, at various times, in relieving the waits of more than one hundred widows with their chilirea-most of them in very destitute and distressing circumstances. In all these cases, a knowledge of their condition has been acquired by means of personal visitation on the part of the Trustees.

" I alled," says one of the Trustees in her Report, "one cold winter's morning, on an aged widow, whose subsistence had chiefly been on the charities of individuals and the small sums bestowed by this Society, being unable to do any thing for her own support. On eaking her what she most needed, she replied, "A little wood, if you please—as we are burning our last stick, and we have no means of obtaining more." After relling her I would procure her some, she observed to her ughter, who had been weeping at the prospect of en destitute situation, "Did I not tell you, our Hesvenly Father would provide some way to relieve out wants? He never has left me to suffer for the nemaries of life, and I believe he never will." -But, sail I, what will you do for food? as my means will only allow me to furnish you a little fuel. "God Almighty," said she, " who put it into your heart to visit me in this time of necessity, will send some friend to sopply my other wants." She left her wishing many blessings on the Society.

Another widow who had three small children to sup-

port, & by hard labor has much impaired her health, called on a Trustee to receive her monthly allowance from the Society. On being told the funds were nearly exhausted and she could receive but a small pittance this month, -- "Well," said she, "if it be but a trifle, it will be a great relief to me, as to morrow is the Sabbath, and I have not a piece of bread, nor a moisel of any thing to give my children to eat. What little I have earned, I was obliged to pay away for rent."-She took, said the Trustee, what few accessaries I had to bestow, and said, "Now I shall return with a light few necessaries I had heart." Thus, as in many cases, "was the widow's heart made to sing for joy."

Another Trustee says,—"I visited an aged widow,

whose abode and scanty meal, which she was about to partake of when I entered her humble dwelling, bespoke poverty; yet a smile was upon her counterance, and she spoke of the goodness of God in supplying her emporal wants. Her gratitude for what was ed by this Society I could wish many of you had witnessed. She then spoke of the goodness of God to her soul, and of the comforts she enjoyed in her locely situation—adding that, with the Bible in her hands, she thought she could be happy under any circumstances in

I ask you to consider the happy case of this ow! She was rich in faith; and appeared in to depart and be with Christ. I could not be as I passed from her door, "Contented pave

as I passed from her door, "Contented paver A widow w ho had been long afflicted with spoke of her sufferings, which had at times he with calmness and resignation, saying," because God hath done it. Others suffer in do; and wely I ought not to complain. I am s ed with many mercies."-This was an inter as the person, in early life, was in the enj the comforts, and many of the elegancies of life not only deprived of them, but her strength fast way, and she apparently near her final h

Another Trustee says, "One aged and decindustrious widow, who had the misfortune over in the street, and so much injured as death, was a very interesting object of the Scharity. Before the accident, although very lame, she and her daughter, by their indiabled to gain a support without asking aid During her sickness she was often visited b cers of this Society, and received such as adered her last hours comparatively She expressed much gratitude for their kindness and to the last implored the blessing of Heat ir prosperity. She bore her sufferings Christian piety, and resignation to the wil

DOMESTIC MISSIONARY SOCIETY

The second anniversary of the Suffolk Au the Massachusetts Domestic Missionary, was in Essex St. Meeting-house, on Tuesday evening Owing to the unfavorable state of the weather, dience was not large. The services were conin a very appropriate manner, by the Rev. Dr. JE f the Mariner's church Sermon, Cam les ; What shall one then answer the messengers of tion? That the Lord hath founded dion, and the of his people shall trust in it." The collection ed to \$90, 80. In the course of his sermon, Dr. Jenks related

following fact, to shew the necessity of domestic onaries, in order to bring under the influence gospel those strangers who are constantly reinto the city:- A man, who was a professor o gion, a few years since removed his family to Bos and took up his residence in the most immoral pa the town. The con aminating influence of the ne porhood soon produced its faral effects on those w was his duty to have led in the way to heaven. T of his daughters were the first victims, vice loathsome disease hurried them to a premature gr in the same year. Ano her, who at the age of 28 v unable to read, became the companion of a man afterwards deserted her, and left her to die on a m straw, which was laid upon the floor of a celiar a ment. Two of the ions were seen together room of the late jail, placed there at separate and for different acts of immorality; - the year whom, if living, is now in the army, and at 26 unable to read. The father of this family wretchedness. His widow sunk into a life o guilt. A third son, in whom alone of the who ly a spark of grace appeared, died at the Se Hospital in comfort; but left his companion to Is and she drew with her a once interesting daughte the same fatal snares, and both have been inmate the House of Correction.

From this picture, dark as it is with crime and ery, we have withheld one trait (not mentioner sermon, but since ascertained) as oo disgusting the sensibilities of our readers. We would ask, in view of such a fact, whether a done this family under the influence of the gospel, blessing of God on his word, have prevened pravity and wreichedness, and rendered it a si domestic piety, virtue and industry, gratifying to

MATCHMAN! WHAT OF THE NIGHT From all we can learn of the state of rel New England at the present time, we are led to t a season of more than usual declension. A ger nan who has recently travelted from Litchfield, hrough Berkshire County to a nada line, visiti acrous places in the vicinity of his regular com orms us that in all this distance, he found but tw hree towns which were blessed with a revival o rion. These are in the western part of Vern There are likewise revivals in Litchfield & Suffield,

The late report of the Lincoln (Me.) Confere hurches, 13 in number, speaks of religion within ounds, as " lamentably low;" and from the repo he York Conference, embracing 16 churches, i pears that while 44 persons have been remove past year by death or other causes, only 28 have t added-leaving the present number 806. In Massachusetts there are encouraging for

tive to the progress of religion in Sa Blandford, a part of Plainfield & Hawley, W Reichertown, Monson, and a few one There have recently been considerable churches in South Hadley, Abington, Easton, tree. Chester. South Andover, and some other Ye', when i is considered how few are he So favored, compared with the whole number is there is surely abundant cause of humiliation. It not to satisfy the friends of Christ among us, the various schemes of benevolence are honorably en aged-that meetings for religious worship are a saken-and that flagrant vices are in a good n hope at baye for onless the Maly Spain operates upon the hearts of men by his renewit saving influences, even these healthful appe must finally vanish. In view of this alarm hension, and in view of what our Lord has the redemption of lost mankind, should n in every place put forth more frequently a the petition of Habakkuk, "O Lord, revive

We should be particularly obliged, es where there are no serious objection we might be furnished with a statement of which have occurred, or which may occur places, for publication in the Recorder & Te uch accounts, we have reason to believe, productive of important good.

# FIVE MINISTERS BANISHED.

The persecutions which have been excited of the Canton of Vaud, Switzerland, are doubt known to most of our readers. There are no exiled ministers from this Canton, viz. the two iers, Juvet, Chavannes, and Charles Rochat. were banished for no other reason, than because believed and taught evangelical sentiments rect views of religion. Two or three mothey were all in Paris, with their wives and Some overtures were making in England, to hat established as ministers in the islands of Guernacy Jersey; where the people, on account of their ! ity to France, very generally understand the Fr language, which is of course the language of the

ed clergymen.

The returns made at the late meeting of the N Sunday School Union, make the whole is schools 66—teachers 483—scholars about 500 presumed there are a number of schools not

INDIA The Indiana Past year, the Reed, Rev. Jo and Messrs. B Stephen Bliss, spent an aggre e-visited 2.136 miles-1 munion seaso persons-bapti formed two ch

101 In Corfu, or Ionian republi the above title er six, viz. Ce Ithaca and Pax who have sou are under the plied with copi

ty" held its Tuesday in Se Mr. Colton. Society emb Western, Pal the seven y Foreign and of plous your Commissio Brimfield, Se Treasurer. heneficiaries

The York ( their late me es in their co Wednesday prayer for the We learn th pastor of a ch

vitation to set and society r Sabbath be fore the first tively, by th -in the form ter, \$66. 36.

The "Georg byterian Can Springs, comm day, the 24th ple of that Sta and Praise.

The corner was laid in N by the Grand I ates, accordi was thirteen

The New H reets. Bo and will c

PRINT Such an est s of types, would supply and the whole with slave-irad

In the seco maxims, which minds to the obhow much a fre the adoption of quent adjustmen In the third pl the moral power ollected that th

dred printing preent system of me will not be deem In the last pla able to embody mittees, the resu But who shall

Boston, direct Agen At Williamsto REDERIC E. C. rdained as Evan er, of Waitsfield

by Rev. Mr. L Mr. Hobart, of F Rev. Mr. Ingala Rev. Mr. Willist On Wednesday ones was ordai n, in the parish Installed over ron, Mass. Re Foxborough; adolph; Instal

dham; Charge ght Hand of Fe ling Prayer by Installation .-NJAMIN C. Dutch Churche Rensselaer Cou e Reformed Dur

> PR From the Repo ard of Primary ited on Tuesd nber of schools 50; containing ellence of the ses to be more

HOUSE OF The number of se of correction and 59 males. In versation is reg all on the Sabbath, ose. In the hour ttended regularly man who officiate

d with sickn I am surrou interesting case enjoyment of es of life:—no gth fast wasti

INDIANA MISSIONARY SOCIETY.

The Indiana Missionary Society has employed the

st year, the following missionaries:—Rev. Isaac

Rev. John M. Dickey, Rev. Samuel T. Scott,

Messis. Braynard R. Hall, Tilly H. Brown, and

an aggregate of 24 weeks in the Society's ser-

risited and preached in 29 counties—travelled

136 miles—preached 140 Sermons—attended 7 com-

perion seasons—admitted to church fellowship 69

grous-baptized 24 adults and 67 children—and

In Corfu, one of the seven islands constituting the

mian republic, is a flourishing Bible Society under

the shove title, having Auxiliaries in each of the oth-

yeix, viz. Cephalonia, Zante, Santa Maura, Cerigo,

inca and Paxo. Many sufferers by the Grecian War,

she have sought an asylum in these islands, (which

had with copies of the Holy Scriptures.

ander the patronage of England,) have been sup-

We understand that the " Union Charitable Socie-

"held its annual meeting at Western, on the third

day in Sept. The Sermon was preached by Rev.

Colton, Principal of Monson Academy. This

jety embraces the towns of Brimfield, Monson,

seven years of its existence, about \$1700 to

ign and Domestic Missions and the Education

ous youth. It is Auxiliary to the American Roard

c p. tumeld, is President; J. B. Cooley, Esq. of nfield, Secretary; T. Packard, Esq. of Monson,

surer. It has the means of assisting two or three

The York (Me.) Conference of Churches voted at

late meeting to recommend to all the church-

n their connexion, " that they observe the first

Wednesday in January 1826, as a day of fasting and

raver for the special influences of the Holy Spirit.

We learn that the Rev. CHARLES JENKINS, late

astor of a church in Greenfield, has accepted an in-

ritation to settle over the third congregational church

Sabbath before last, after a Sermon delivered be

fore the first and second Societies in Portland, respec-

tively, by the Rev Mr. Niles, in behalf of the Ameri-

can Colonization Society, collections were taken up,

in the former to the amount of \$101-in the lat-

The "Georgia Missionary" gives notice that a Pres-

terian Camp Meeting will be held at the Indian

The Governor of Connecticut has appointed Thurs

the 24th of November, to be observed by the peo-

of that State as a day of Thanksgiving, Prayer,

Praise. Same day in N. Hampshire & New-York

The corner stone of a new Congregational Church is laid in Nashua Village, (N. H.) on the 4th inst. the Grand Lodge of New Hampshire.

The number of Bap ist churches in the United

es, according to the last returns, was three thouiseren hundred and forty-three; and the num-of communicants added during the year preceding,

The New Hall, corner of Washington and Castle

PRINTING PRESS FOR LIBERIA.

Boston, was opened last Sabbath for public by the Methodist denomination, and we under

For the Recorder & Telegraph.

an establishment would be an invaluable ac-to the Colony, & might be obtained with two-

pply the chools of the Colony with books,

whole region with Tracis; for their intercourse

slave-raders has given them our language.

the second place, it would throw out among that

mt. This cannot be doubted by those who know wouch a free press did for us in the revolution, in

ent adjustment of many disputed doctrines of politics

In the third place, it would quicken and concentrate

e moral power of the Colony. And when it is rec-lected that the Christian public have thought it ne-ssary to employ, at the least calculation, one hun-

ed printing presses to organize and support the pres-it system of moral effort, a press for Liberia, we trust,

I not be deemed unimportant nor long be withheld, in the last place, such an establishment is indispen-

and the laws of the government. All these are now wast on a voyage of more than 3000 miles, printed and

the results of elections, the decisions of courts,

ed the same distance, subject to numerous delays,

then finally given to the people.

Sat who shall bear the expense? Any communica-

as on this subject may be addressed to the subscriber, Boston, directed to the care of Deacon J. C. Proc-

Williamstown, Vt. on the 12th inst. Messrs.
DERIC E. CANNON and DAN BLODGETT were
ced as Evangelists. Sermon by Rev. Mr. Chandof Waitsfield, from Jer. 3: 15. "I will give you

rs according to mine heart." Consecrating Pray-Rev. Mr. Lyman, of Brookfield; Charge by Rev. Hobart, of Berlin; Right Hand of Fellowship by

Mr. Ingalle, of Cabbot; Concluding Prayer by Mr. Williston, of Tunbridge. -Com.
Wednesday, October 12th, the Rev. HENRY

as ordained to the work of the Gospel Min-

nd installed Pastor of the Church and Congrega-

led over the Calvinistic Church and Society

Mass. Rev. JONATHAN CURTIS, late of Ep-H. Introductory Prayer by Rev. Mr. Pierce, thorough; Sermon by Rev. Mr. Brigham, of

; Installing Prayer by Rev. Mr. Burgess, of Charge by Rev. Mr. Cogswell, of Dedham;

d of Fellowship by Rev. Mr Pierce; Con-

Prayer by Rev. Mr. Hitchcock, of Randolph.

MIN C. TAYLOR, late pastor of the Reform

th Churches of Greenbush and Blooming Grove, isselaer County, N. Y. was installed pastor of

rmed Dutch Church at Paterson Landing, N.Y.

the Report of the Standing Committee of the

of Primary Schools in the city of Boston, sub-

on Tuesday last, it appeared that the whole

of schools at present under the care of the Board

containing an aggregate of 2716 scholars. The

eace of the school system now in operation, con-

PRIMARY SCHOOLS.

ation .- On Sabbath, the 25th ult. the Rev.

e parish of New Britain, in Berlin Ct.

ORDINATIONS.

Agent of the Am. Colonization Society.

disseminate the reports of Com-

HORACE SESSIONS.

option of our present constitution, & in the subse

diag community, a weekly paper of political

which would soon meet and mould a thousand the observance and defence of good govern-

of types, for about \$500. In the first place, it

and society recently organized in Portland.

\$66, 36 Total, \$167, 36.

rings, commencing on the 27th inst.

thirteen thousand and fifty-seven.

will continue to be hereafter.

ficiaries for a time, at Monson Academy.

for Foreign Missions. Rev. Mr.

estern, Palmer and Holland. It has contributed, in

IONIAN BIBLE SOCIETY.

med two churches.

mmissioners

very old a ustry, were e ted by the of ness to h Heaven Il of God CIETY. olk Auxili nary, was h evening

eather, th re conduc Dr. JEN n, and the no nks related domestie mi ifluence of the antly removi

y to Bosto moral part of the neigh n those who heaven. Two ms; vice and age of 28 w man w cellar apa ether in arate tir e younge at the age family died life of aw the Seam

en inmates crime and m entioned in disgusting would me ospel, with t red such tifying to

ion to infa

daughter

E NIGHT of religion e led to this A geni itchfield, Co ne, visiting ular course nd but two revival of art of Vermo & Suffield, ( .) Conference on within th the report removed 1 28 have be

ing facts re salem, Gra awley, Wendel other tow dd. ions to Easton, Bra ne other plan e Societies mber in the st ation. It ou g us, that prably ene ip are not a good mea renewing ful appear alarming ap not Chri and ferver ive thy w ed, if in all

SHED cited of late are now Rochat. n because ee months and childre 1, to have t Guernbey of their prox d the Fre

der & Telegra

the two Oliv of the e

HOUSE OF CORRECTION AND JAIL number of persons at present confined in the of correction in this city, is 145, viz. 86 females males. In the jail, for debt, 27. Religious tion is regularly held with the prisoners of the the Sabbath, by laymen who call for that pur-In the house of correction religious worship is aded regularly on the Sabbath, usually by clergyan who officiate gratuitously.

to be more and more apparent.

POLITICAL & OCCASIONAL.

VERY LATE FROM EUROPE By the ship American, arrived at New-York, Lon don dates have been received to Sept. 8th. 12 days en Bliss, Licentiates. These missionaries have later than were given in our last. Liverpool papers to Sept. 10th.

The War in Greece.- The news from Greece is certainly encouraging. Before making any quotations, however, let it be remarked, that the Oriental Specta tor, published at Smyrna, which has always been zealous for the Turks, represents the affairs of the Greeks to be in an almost desperate condition. There are also a set of American correspondents there, who delight to report evil of this gallant people. The accounts from this source which are now affoat is the American papers, would have occasioned much enxiety, had they not been providentially thrown into the back-ground by more recent intelligence. The Specators extend only to July 26th, and the letters to July 30th; while from Zante, which is quite in the neighbourhood of the Morea, we have accounts to July 27th, from Trieste to Aug. 5th, and from Cofu to Aug. 13th. Believing these latter accounts to be of a more authentic nature, although doubtless a little coloured in favor of the Greeks, we shall onit the former altogether.

Zante, July 27 .- 's soon as the troops recently landed at Navarin had joined Ibrahim Pacha at Tripo litza, he left a garrison of 2000 men in that place, and marched immediately towards Calaverta and Christine. After the departure of Ibrahim, Ypsilanti marched or Tripolitza, and soon made himself master of it. The Egyptians, as well as 500 wounded who vere there, were put to the sword. There were also 100 Greek prisoners, who have all been saved. Ypsinnti caused the wells of the town to be demolised. mediately on receiving this news, Ibrahim was goin to return, but Ypsilanti and Colocotroni, the after the affair at Tripolitza had marched againsthim, met him, gave himbattle, and defeated him; and bllowing him closely, shut him up in a position called Pripotamo (the three rivers.) It is hoped that he isst length in the power of the Greeks. At Missolongh the enemy has lost nearly 2000 men in the several attacks which he has made on the place, all of which failed The loss of the Greeks is only 25 men; but thebesieg ed began to be short of ammunition, when som mer chantmen succeeded in supplying them.

On the 22d of this month, the enemy made agenc-ral attack by sea and land, but thank God he failed. His boldness cost him dear, since he lost between 5 and 7000 men, besides 40 vessels which were gare to

A vessel which has arrived this morning from Beci osa, brings word that 4000 Albanians had returned to that town from the siege of Missolonghi, to dehand the arrears of their pay. They threatened to set for the town of Arta if their demands were refused They threatened to set fire

Trieste, Aug. 5 .- "The affairs of the Morea ar on the eve of their denouement. Brahim Pacha, whose march to Napoli di Romania, was to have been seconded by the treason plotted by one Schilitzi and the Archimandrite of the town, who has since beer ar meaced his re-reat, and he is now near Tripolitza, in a precarious situation. It is affirmed that Demerius Ypsilanti has already stracked him there more than once with success, and that he has even taken posseson of the remains of Tripolitza; but what must make a situation still worse, is he plague at Coron and Modon, which is said to rage in a dreadful manner, and to have even spread among the troops brought by Hus-Missolonghi has hitherto resisted the attacks of the Turks, who have been repulsed with c siderable loss in three attacks. On the 28th July, Mi-aulis, it is said, appeared with 26 vessels before Missoloughi, and obliged the Captain Packs to raise the blockide by sea. One part of the Ottoman squadron is reported to have retreated to Patras; the other to the full of Coulth." Gulf of Corith.

Extract of a private letter, dated Corfu, Aug. 13 .-On the IIth inst. I wrote to you by the Courier, and I told you of the assaults made by Rumeli Valessy at army, and retired in great confusion. Our fleet, which arrived at Missolonghi, triumphed over that of the enemy. - With one fire-ship the Greeks succeeded in burning two large vessels and took one brig, and the rest were put to flight, and pursued by our ships.—A part of the Turkish fleet took refuge at Avlona, where they re blocked up by a division of the Greek squadro Calano and Prevesa, from which we learned, that the Greek troops which were at Salona had arrived near Misolonghi, and had given a signal by kindling fires to our troops in that place, and having come to an unsudden attack was made both within and without the place on the enemy, and a dreadful massacre took place;

The expedition for Greece under Lord Cochrane,

was expected to depart in about two months. Two large steam-boats were preparing for that purpose.

Sachturis, with 28 ships, and 10 fire-ships under Canaris, is gone to attack, in the port of Alexandria, the Egyptian fleet preparing there for another expedition.

Spain .- The situation of this country is miserable in the extreme. The French armies which remain, are not sufficient to prevent disorders; and if more were added, the state of things would perhaps be rendered still worse. A Cadiz date of Aug. 2, mentions the receipt of letters from Sevilla, stating that Besseres, who on the '16th Aug. headed an insurrection whose object was to depose king Ferdinand and place Don Carlos on the throne, was taken on the 25th, aid shot on the 26th, with a number of his accomplices.

The London Courier, of Aug. 30th says, "There has evidently been discovered some extensive and serious conspiracy in the southern provinces of the Pen-laguis, but nothing is allowed to transpire by which it can be known with certainty what are its objects the real truth is, Spain has no government—we had almost said, no king."

A great fermentation prevails in all the towns o Upper Andalusia, but particularly at Cordona, Car-mona, Ecija, and Seville. In the first of these cities imerous arrests took place on the night of the 5th, I of persons distinguished by their rank or their It should seem, however, that their ariests are founded on motives of great importance, for on the 5th they began at Seville: and have been contaned every night. Among the persons arrested, tho already amount to one hundred and eighty-nine, are the Marchioness de Tabares, and her whole family, he Prior of the Consulate of Commerce, Andueza, he

rich merchants Cayo and Gongora.

The Loudon Courier of the 8th says... "The situstion of Spain at the present moment, necessarily occu-pies the attention of the cabinets of Europe. See seems to be fast retrograding to that point which, two years ago, was considered to be a sufficient cause for the intervention of her allies; & as it must now be confessed that the remedies which then proposed, have no produced the results that were anticipated, it becomes question of deep political interest to consider wha other measures are likely to be adopted, and under what auspices. In approaching this delicate and difficult subject, the policy which France may be disposed to pursue, obviously presents itself as of paramount importance; but it is, of course, no easy task, at this particular juncture, to affirm with confidence wha course that policy will positively take. The Pari Journals afford us no aid. They are disputing, a portion of them at least, about the accuracy and compara-tive importance of events which have taken place, any allusion to the precise conduct which the French government may find it expedient to adopt. We te-lieve, that some important and the conduction of the that some important resolutions, connected not

nly with the Peninsula, but with the South American States, are about to be determined, and in concurrence, probably, with the views of all the principal European

Buenos Ayres and Brazil .- The brig Harriet, arrived at Baltimore in 38 days from Rio Janeiro; brings information that the Patiots of the Banda Oriental still continued their hostilites against the BrazilianGovernation. rnment; but that it was understood at Rio, that the differences between the governments of Buenos Ayres and Brazil, which grew ou of the cession of the Banda Oriental, had been amically adjusted.

Colombia .- The Bogots Constitutional of Aug Colombia.—The Bogott Constitutional of Aug. 25th contains sundry official documents, from which it appears that the whole number of Royalists, officers, and soldiers, defeated, killeder captured at the battle of Ayachuco, [the last important battle between the royalists and patriots in South America] was 18,594. Among other trophies of vistory brought to the capital of Colombia, and presented to the Vice President of the Republic, was the Royal Standard of Castile, with which Pizarra entered South America three hich Pizarro entered South America three hundred years ago.

A letter from Carthagenaof September 24, mentions orders were expected for all the ships of war in the Colombian service, is proceed on a secreet expedi-tion in conjunction with the naval forces of Mexico.

#### GENERAL SUMMARY.

Naval.—One of the new sloops of war authorized by Congress, and built at the Navy Yard, Charlestown, was launched on Saturday at half past one o'clock, with complete success. She is a beautiful ship, upon the French model, of about 600 tons.—Eve. Gazette.

A Canal cut across the peninsula of Florida, it is cal-culated, will save a distance of nearly 800 miles to the navigation between In Coleman and the Atlantic ports of the United States; and that the expense of it will not exceed \$90,000.

The Cleave and Herald thinks that the Ohio Canal, om Portage Summit to Lake Erie, will be complet ed for \$50,000 less than the original estimate. excavation is progressing rapidly.

More and inportant improvements .- A company of enterprising tentlemen have purchased three estates bounding southerly on the North Battery Wharf, com bounding southerly on the North Battery What, con-prising about 120 feet on Fish-street, for the purpose of building two Rail Ways, for repairing ships, an establishment highly necessary in our city.—Eve. Gaz.

The R. I. American states, that the boat worked by Babcock's steam eigine, has repeatedly made the passage from Newport to Providence in four or five ours, consuming about two feet of firewood each trrip.

The Fisheries .- The United States' schooner Por poise, Lieut F. A. Forker, has arrived at Eastport, from a cruise through the Straits of Belle Isle, and along the coast of Larador as far as latitude 55.09. orth, touching at all the places resorted to by our ves-els employed in that firection, in the Fisheries; and we are gratified to lean that nothing of an unple nature has occurred the season between our and the English vesses on the coast. Na

New Emigrants .- A small vessel has arrived in Non- York, with 46 migrants from Normay, bo o Ontario county, to ettle a tract previously purcha-ed for them.

ious coincidence, thathe ships James Cropper, Her-ald, Mentor, and Niagra, all sailed from New York on the 1st of August, nd all arrived at Liverpool on he 29th of the same minth.

In the New-England Money Market there appear to be an abundance-and perfect tranquility. The best understanding seem now to exist among the Banks, and confidence in the issitutions. Most bills pass at par or nearly so. The country and city traders lose othing in discounts & Boston.

Eagle Bank .- \$500 of the Eagle Bank, N. Haven, were sold by pulic auction on Saturday last, at New-York, at the rate of 57 1-2 cents per dollar.

The Legislature of fersont met at Montpelier on hursday of last week, all the Governor delivered his speech on Friday. The principal topic of the speech, internal improvement.

Returns from nine countie in Georgia, give "G.M. roup" 2941 votes and Gen. Marke 1478, for the office In Savannah, Gov. Troup had a major-

NORRIDGEWOCE, OCT. 1 .- Distressing Calamty by Fire.—After our paper was ready for press, a centleman from Guilford gare us a very minute and gentleman from Guilford ga'e us a very minute and melancholy account of the fre in that and the neigh-bouring towns. We have only time to give the num-her of buildings destroyed it each town, which is as follows—In Guilford, 4 house, 5 barns—in Parkman, house, 5 barns—in Ripley 11 bouses, 9 barns—it larmony 4 houses, 5 barns—in Dover 1 barn—Moors town 1 house.—Total number of buildings destroyed in the above towns 46-21 houses & 25 harns,--Journ. Wiscasser, Oct. 14.—The smoky atmosphere, hich enveloped this town aid vicinity, from Friday to Tuesday, is said to have pocceeded in a great measure from the low lands in Begrade and Sidney, where the fire has seized upon the peat they contained, and burned in some places to the lepth of ten feet.

Affray. - A most outragous act of violence was ministed by a person namel Hayden, on Friday last week, at Blandford.—As we save beard the story, it runs thus: Hayden applied at a svern-bar for liquor; the landlord noticing that he hadalready been drinking too freely, refused to let him have any—upon this a quar-rel immediately ensued, which resulted in Hayden's stabbing with a dirk, three tersons severely, and one of them, it is supposed, motally; when he fled and has not since been heard of. A reward of \$50 is of-Palladium.

fered for his apprehension. The Charlottesville Gazette announces that three ing gentlemen were expelled from the University o irginia on the 6th inst.

The Philadelphia Democratic Press states, of thority of a letter from Kentucky, that Isaac B. Desha, has again been convicted of the murder of Baker, and that the Judge has again granted a new trial.

Sudden Death .- The Lockport Observatory menons the death of Mr. Ephraim Dart, of Royalton -He was on a visit to a young lady, to whom he was to have been married in a few days, and after bidding r good evening, he suddenly dropped down dead upon the floor!

Suicide .- Mr. Joseph Chamberlain of Plympton mmitted suicide on the 6th inst.

Capt. Oliver Lock of the Rifle Rangers, in Lex-Bridge of the same town, while engaged in firing at They were neighbours, and intimate friend The U. S. ship Decov. from Key West, in 10 days. brought information of the death of Mr. Miller, Charge dles Affaires to Guatamala, after three days illness.

We had intended to comply this week, with the est of a "Southern Subscriber," in giving place to the resolution of the General Assembly of the Presbyterian Church, passed in 1818, on the subject of Slavery. The gentleman will perceive how much we are crowded for room, and excuse us for postponing it till the next number. In the mean time those who have kept a file of the Recorder, may find it in Volume IIL p. 108.

# MARRIAGES

In Boston, Mr. George A. Sampson to Miss Mary L. Bates; Mr. Nathaniel A. Barrett, merchant, to Miss Sally Dorr, daughter of John D. Esq.; John G. Tor-Esq. to Miss Susan L. Tilden, daughter of Joseph Esq.; Mr. Joseph B. Webber to Miss Elizabeth Smith; Wm. J. Loring, Esq. to Miss Anna Thorndike, daughter of Hon. Israel T.; Mr. Amos French to Miss Lydia Clarke; Mr. Harrison G. O. Rogers to Miss Mary Anastatia Kelsac Mr. Thomas Bolin to Miss Betsey Akerman; Mr. Wm. Pool, jr. to Miss Mary Betsey Akerman; Mr. Wm. Pool, jr. to Miss Mary Lawrence; Mr Leavitt Gardner to Miss Christiana Wilder .- At South Boston, Mr. John Emmsley, merto Miss Susan Lowder

In Charlestown Mr. Lemuel Newcomb to Mrs. Mary

Rich; Mr. Daniel B. Widdifield to Miss Harriet Hansell, both of this city.—In Roxbury, Mr. E. W. Parker to Miss Mary Ann Rogers.—In Dorchester, Mr. John Carpeuter, of Foxborough, to Miss Abigail Bacon.—In Salem, Elij.h L. Hamlin, Esq. of Columbia, Me. to Miss Eliza B. Choate.—In Medford, Mr. Benjamin Eastman to Miss Sophia Symmes, daughter of Mr. Daniel S.—In Newburyport, Mr. Tallak Bronback to Miss Martha Stevens.—In Lynn, Mr. Thomas Rich to Miss Eunice Jones, of Brunswick, Me.—In Andover, Hon. David Cummins, to Miss Maria F. Kitteridge, daughter of the late Dr. Thomas K.—In New Bedford, Mr. Oliver Tripp to Miss Charlotte Moshes, daughter of Capt. Philip M.—In Dartmouth, Mr. Stephen Howland, jr. to Miss Lucretia Russel.—In Yarmouth, Rev. land, jr. to Miss Lucretia Russel.—In Yarmouth, Rev Nathaniel Cogswell to Miss Susan Doane, daughter o Hon. Eisha D. Esq.—In Hingham, Mr. Duncan Mc B. Thaxter, of this city, to Miss Lucy Lincoln, daugh-ter of Mr. Beza L.

DEATHS. In Boston, Mrs. Lucinda McKinly, aged 25; Mr. Zechariah Johnson; Mr. Patrick Dempcy, 21; Mrs. Betsey Bosworth, 23; Mr. Kilby Hudson, 33; Mr. Isaac Tirrell, 73; Miss Susan D. Wiggen, 18; denly, Mr. John Morrison, printer, a native of Scot land, 28; Mr. Wm. Tonmore, 36; Mrs. Mary Coats wife of Mr. Benjamin C. 29; Mr. John P. Orcott, 43

Charles Henry, only child of Mr. Henry Norton, 18 mo.; Mr. Wm. Phillips, 77; Mr. Joseph Stacy, 28. In Chelsea, Mrs. Eunice Floyd, wife of Des. F. 60. In Charlestown. Mrs. Anna Tufts, widow of the late Timothy T. Esq. 85.—In Cambridge, Caroline, daughter of Mr. Leonard Hunnewell, 6.—In Beverly, Mr. Aaron Francis, 74; Mr. Asa Smith, 61.—In Lyan, widow Elizabeth Ingalls, 92.—In Salem, Mr. Berjamia Hersey, 58; Mrs. Hannah Robinson, relict of Mr. Samuel R. 85; Mrs. Edith Bray, 69.—In Milton, Mrs. Emick Wontperch of Canton 49.—In Milton, Mrs. Emick Wontperch of Canton 49.—In Milton, Mrs. Eunice Wentworth, of Canton, 49.—In Bedford, Dea. Moses Fitch, 72.—In Stoughton, Miss Hannah Capen, 24, daughter of Mr. Jonathan C.—In Newburyport, Mr. Henry Stickney, 32.—In Newbury, Mr. Henry K. B. Francis, 34.—In Norton, Mr. Josiah Hodges, 84. —In Lexington, Capt. Oliver Locke, 36.—In Byfield, Rev. ELIJAH PARISH, D. D. pastor of the church in that town, 63.—In New-Bedford, widow Susannah Stowell, 70.—In Townsend, Mr. John Pitts, 55.—In Paxton, Tyler Perry Goddard, eldest son of Mr. Tyler G. 17.—In Holliston, Mr. Hiram Curris, 21.—In Chelmsford, widow Mary Spaulding, 81, relict of the late Mr. Benjamin S .- In Newburyport, loyes, wife of Capt. Joseph N. 79; lishan, 63 .- In West Springfield, 9th inst. Mr. Leices ter Kent, late of the firm of Stone & Kent, of this city
25.—In Douglas, 27th ult. Miss Sabrina Carpente

At Springfield, Mass. on the 11th inst. while on a sit, Rev. ELIJAH WATERMAN, of Bridgeport, 56. In North Brookfield, 10th inst. Edward Bancroft, enly child of Mr. David W. Lane, 14 mo.
In Ashby, Sept. 5th, Samuel Otis Edwards, 6; Oct.
2d, John Edwards, 38, sons of Abraham Edwards.

daughter of Mr. Nathaniel C. 20.

At Newport, R. I. on the 24th Sept. Susan, 4 y. and 10 mo.; on the 9th inst. Elizabeth, 16 mo. daughters of

Rev. Ebenezer Colman. In Woodstock, Vt. suddenly, Capt. Amaziah Richmond, 67, a revolutionary patriot.—In East Greenwich, R. I. Capt. Oliver Gardner, 81.—In Hartford, Con. Jonathan Bull, Esq. 79.—In Savannah, Mr. Sumer Moore, i native of Mass.—In Richmond, Mrs. Martha Ann, wife of Mr. Thomas May, formerly of Boston, 23.—In Falmouth, Me. Mrs. Susannah Locke, O. M. Her descendants are 325—14 being of the fourth Her descendants are 325-14 being of the fourth generation.—In New-Gloucester, Col. Isaac Parsons 6.—In Sparta, N. Y. Sept. 29, Capt. Daniel Shays

85 - leader of Shay's Men in Massachusetts.
In Baton Rogue, Mr. Lawless, a black-mith, has been killed by a slave, who struck him with the sledge while at work together. The slave absconded

Deaths in this city last week, 19, viz .- Dysentery 2—Dropsy in the chest, 1—Suicide, or Insanity, 1— Decay of Nature, 1—Consumption, 2—Fits, 1—Croup, 1-Intemperance, 1-Bilious Fever, 1-Hooping

Cough, 1—Academal, 1—Pleurisy, 1—Liver Complaint, 1—Canker, 1—Drowned, 1—City Poor, 2.

Mortality in New-Orleans.—There were 15 deaths in New-Orleans, during the month of August.

OBITUARY NOTICE.
Died in Medway, Mass. on the 19th ult. EDMUND.
SANFORD, son of Mr. Philo Sanford, aged 21 years. With a mind vigorous, energetic and active, he possessed an amiable disposition and a winning address which secured to him many friends, and gained him success in the avocation of a mercantile life, where business being extensive and his acquaintance numerous, an opportunity was presented for trying the co rectness of his moral feeling, and for ascertaining hi dherence to virtue.—For a number of months he has been anxiously looking forward for September, when his engagements would terminate, and with pleasing anticipations did he dwell upon his prospects of enter-ing upon business for himself in this city, and after a little time to get permanently established for life; bu God, who is mysterious in his Providence and infinitely wise in every dispensation, had o herwise determined.

On coming to this place to make arrangements for he future, he was seized with a fever, and returned home with its violence so deeply fixed, that the most areful attention of Physicians, and the utmost watch-ulness of friends, were ineffectual. When disease thas preved upon him, that amiableness of disposition and that previous regard for morality were not enough to support him. He evidently felt anxious about his eternal interest; yet, expecting to get well he said but little on this important and interesting subject. His parents were filled with anguish, to view a son upon the verge of death without repentance for sin and faith in Christ. One consolation however rested upon in Christ. One consolation however rested upon their minds, that in his early infancy, they had given him away in baptism, and that God in sovereign mer-cy had often blessed this ordinance of his own appoint ment. At this trying period, his case was often plead at the throne of mercy, and desires were continuent forth, that he might leave evidence of a tend heart .- More than these desires were realized; for he not only left evidence of saving change, but also gave his dying testimony to the reality, the importance and

the excellency of vital godliness.

He discovered a penitence and brokenness of heart for sin; his faith in the Saviour was strong; and while he desired to recover that "he might live a different life, & that he might devote himself to God," he still fel-a resignation if Divine will should remove him. When it was told him that his dissolution was near, he re quested to see his friends and the companions youth, that he might bid them a last farewell. bers came to witness his dying bed, and to hear his af-fectionate admonitions. The scenes which then fol-lowed can never be expressed by language; an angels' tongue cannot utter them. Evernity alone will disclose them. All the energies of his mind, all the ardency of his feeling, and all the correctnesses of his expresaion, were exhibited in urging others to make immediate preparation for death. Of the multitude who heard his faithful entreaties, there was hardly one whose art did not melt at this scene, and who did not then feel the worth of that religion, he so earnestly pressed upon them. While he urged upon all without delay to secure the salvation of their souls, he applied his remarks with wonderful prudence and uncommon acracy to the different characters whom he addressed. On heads of families he urged the attendance of family prayer, and the training up of their children in accordance with the scriptures. This holy book he exhorted them to read daily, to hear with attention the truths exhibited by the ministers of Christ, and to follow with carefulness their requisitions.

To the young—to those who had been the friends of his intimacy, and who with him had been seeking ood in worldly pleasures, he spake of the many hours which he had spent with them in evening reveries, and which once appeared happy; but he then urged them to seek that happiness which infinitely excels all the pleasures, all the joya, and all the refinements of this rorld. He entreated them not to delay this as he had done until a sick bed, but to give it immediate atten-tion, as he viewed it of the "utmost importance." He referred particularly to the danger of building upon a false foundation; and concerning some dear who are striving to rest upon a system, different from that of sugreme love to God, and peniteuce for sin .-

Rich; Mr. Daniel B. Widdifield to Miss Harriet Han- | upon a system of universal salvation-he expressed an anxious desire, and with energy of expression luded to their dangerous situation. While penteace, humility and patience beamed from his countenance, his faith continued firm in Christ, and his last words were those of prayer. "Lord Jesus Christ, receive my spirit, that I may enjoy thee for ever and ever, amen." The language which then flowed from his lips in the solemu hour of death, canno be unheeded without the most daring stupidity; and whoever disregards his dying admonitions, may well tremble at his hardness of heart, and may fear less his dreams of delusion continue until he awakes in that place, "where their worm dieth not, and their fire is not quenched."

In Bellingham, Oct. 4, 1825, Mrs. MARY FAIR-BANKS, wife of Mr. Joseph Fairbanks, aged 64. She ad been ten years a member of he seco Christ in Medway, and during this period her conversation and conduct well became her sacred profession. She sustained a disressing sickness with a truly Christian spirit; and when she felt herself drawing near the rave, she manifes ed a very pleasing calmness of ind and resignation to the will of God. While her bereaved consort and children mourn the loss which they have sustained, they have the consolation of be-lieving that this is her unspeakable gain. [Com.

In this city, 30th ult. Lucy, wife of Mr. John Eliot, aged 37 years. She calmly commended her com and children to the kind care of hienven, and said, "I am going to be with Christ,—dear Jesu, ake me to thyself,"—and expired without a sigh or groun. Oh! happy exit! Verily might it be said of her, "Blessed are the dead who die in the Lord." By her death a husband is bereft of an amiable companion, her chil-dren of a tender affectionate mother, her friends of one

DR. GILL'S COMMENTARY. IN nine vols. Quarto, for sale at the reduced price of \$31,50, for cash, by Lincoln & Edmands, 59 Washington Street.

Also, Mrs. GRAHAM'S LIFE.—A new supply

The Power of Faith; exemplified in the life and tings of the late Mrs. Isabella Graham, of N. York." to Palestine, containing sketches of his youth, and missionary labours in Asia and Judea, together with an account of his last sickness and death. Oct. 14.

History of the Church of England, FROM the Earliest Periods to the Present time; being principally an Abridgement of Grant's, by Rev. EDWARD RUTLEDGE A. M published in Middlelown, onn. 1825. This work is in one volume Octavo 310 pages, hand-ome paper and well bound-for sale by R. P. & C. WILLIAMS at \$1,50. one volume Oc-

The Quarto Edition of Scott's Family Bible, publishing by W. W. Woodward, Philadelphia.

1. HE second volume of this beautiful edition of Scott's Bible, is now published and ready, for

delivery. This volume constant nearly eleven hundred pages.—Vol. I, with the Preface, &c. about one thrusand, and Vol. III. now in press, will be eleven hundred. The New Testament will be commenced with the life of Dr. Scott in full, which will be contained in two volumes—making in all five large quarter volumes, with a large type, which may be laid on a table, and read with perfect ease, without the least weariness to the hands or arms, as must always be the case to those who have octavo volumes, and consequently small type. Sub-criptions are still received at 85 in boards—6 in handsome sheep binding, and 7 in calf—one copy for every four purchased or subscribed. Some gentlemen have made lepacies of the Quar o edition of Scott, to the amount of everal hundred dollars, by subscribing and taking their extra copies for their children and others. The more than one Sec. children and others. The worthy and pious Rev. Dr. Keith, late of Charleston, S. C. left  $\pm 600$  in his will to purchase "Scott's Family Bible in Quarto,  $p\pi nt$ d by W. W. Woodward, of Philadelphia —all which were taken and poid for, and distributed among audites for whom he had a particular affection. This diction is decidedly superior to any copy ever published in Europe or America. His Excellence, the President of the United States. John Quincy Adams, has forwarded his name, and the whole of the subscription money for the work, and says, "I am glad to possess the Book, not only as a very useful work, but as a creditable specimen of our country's progress in the arts, and of the encouragement afforde mong us, to the enterprise of those who apply the most important of them all, to promote the cause of most important of them all, to promote the cause of morality and religion." Mr. Adams had seen the first volume, previous to the above communication. W. W. W. has also completed the VILLAGE SERMONS, by the Rev. George Burder, four vol-

omes in three; with the prayers arranged immediately under the Sermons to which they belong.—Price \$4 with a liberal discount to purchasers to sell again. RIPPON'S SELECTION OF HYMNS, handsomely stereotyped. To which is added an Appendix. By the Rev. Dr. William Staughton. Price 87 1-2 cts

and 50 cents by the dozen.
Dr. GILL'S COMMENTARY, in 9 vols. 4(0.; lling at thirty dollars, sheep, and thirty-five dollars,

BUCK'S DICTIONARY, handsomely stereotyped. This is the fullest and most complete edition ever published in Europe or America. \$3.50, A liberal dis-

count to those who sell again. TO EMIGRANTS AND GRAZIERS. THE subscriber offers for sale, at 10 dollars per acre, a compact body of land containing 10,000 acres, situated in Fairfax county, State of Virginia within ten miles of Alexandria, Georgetown, and the city of Washington, and within two miles of turnpike roads leading to each of those places. The contemplated national turnpike to New Orleans too, there is every reason to believe, will pass directly through the cen-tre of the tract. On the land offered for sale, there is due proportion of wood and open land; and a large part of it is already divided into tenements of from one o three hundred acres, each provided with a dwelling touse, and other necessary buildings, apple and peach orchards, &c. and yielding together a present in of from 1500 to 2000 dollars. The general character of the soil is a fair mixture of sand and clay, great susceptibility of improvement, and a peculiar adaptation to the growth of grass. The situation is as healthy as any in the United States, and is remarkable for the bundance and purity of its water. The whole tract is intersected by numberless water courses, on one of which, besides four or five excellent sites for mills or factories, with an abundance of building-stone imme-diately at hand, there are, already erected, a grist and saw mill, surrounded by between two and three hunleed acres of low ground meadow. To a company lisposed to emigrate to the Southern country, and to connect an extensive system of farming and grazing with the growth and manufacture of wool, a more eligible situation will hardly present itself. The subscriperson or persons disposed to purchase the above property.

W. H. Fitzitugit.

Ravensworth, near Alexandria, D. C. Oct. 21. Baltimore, Md. who can give any information concerning the above tract.

RICH GOODS.

CLEVELAND & DANE, No. 43 MARKET STREET, are now opening the following New Goods,

I case Merino Long Shawls, black, scarlet and hite, very long, of new patterns, and superior quality, I case square, palm leaf borders, with palms in the orners-also, square Shawls, with mantle borders, I do French Cashmere Long Shawls, scarlet, ama-

ranth and black.

I do. square, plain and filted Middles,
I do. raw Silk Long Shawls, all sizes, together rith a great variety of fancy Silk, Burage and Gauze ldkfs. new style, I do. figured Silks, bandsome colours and figures—

blk. do. very heavy, 1 do. Shaded plushes, all colors, 1 do. figured Plaid Silks, a new article for Ladies Dresses, very elegant.

Also, Bonne Ribbons, new patterns, Linen Cambric tidlefs. Long Kid Gloves, &c. &c. Oct. 14.

#### POETRY.

THE DVING CHRISTIAN TO HIS SOUL. STRUGGLING prisoner, half set free, Burst thy bonds, and mount on high Whispering heavenly hopes and joys,

Quivering, almost quenched ray, Of mortal being, cease to shine; Let me, let me, enter light, Pure, ineffable, divine.

Sun, and moon, and stars farewell, Farewell time, and earth, and friends; Smiling from his cloudy throne, See th' eternal Father bends: Bids me to his presence come,

Fear not to approach his face; Evermore enjoy his love, Feel the fulness of his grace. Stained with twice ten thousand crimes

Saviour! is the whole forgiven? Can a wretch, so base, so vile, Be received to thee-to heaven? Matchless, boundless mercy praise, Faltering tongue, half sealed in death;

Hymn once more redeeming grace, Ere thou passest parting breath. With unspeakable desires. Parting spirit dost thou thrill; Burst mortality, and rise To their source, and all fulfil. Go where thou shalt never sin,

Go where thou shalt holy be

Changeless as thy God thy bliss Lasting as eternity. Ah! the heavenly portals ope. Glorious visions meet mine eye Waiting spirits, death is past, Thither, thither, let us fly. Congregational Mag. ]

MISCELLANY.

### For the Recorder & Telegraph.

SLAVERY .- NO. IV. MESSES. EDITORS,—Your paper of the 23d Sept. has had time to reach me, and I am not a little gratified

to find a writer, who signs himself " Philo." and who seems to have taken up his pen in consequence of the strictures of "a Carolinian," inviting discussion from the South, and calling upon us who live in the atmos-phere of slavery, to say what ought to be done, and to Propose what can be done. "I wish," says he, " most to draw from him ("a Carolinian" ment of the feelings and expectations of our Southern brethren respecting the continuing or removing of slavery." And he closes his piece by saying, "we therefore look to a discussion of its (viz. the subject of slavery) principles and influence, as the means of developing truth, and effecting this change" viz. a change in public opinion. While I hope "a Carolinian" will pay attention to the summons of Philo, and debate the matter in question fairly and fully, I trust that as the call of the latter on us is a general one, what I may have to say in this and in ensuing numbers, should there be any more, will be regarded by him as complying with his wishes. For my own part I have already, in for-mer communications, cheerfully conceded to him what he seems to claim in the following sentence, "Nor are we," viz. we of the North, "to be deterred from our purpose, by being told that we are ignorant of the whole subject. Of many of the details of slavery we doubtless are, and ever desire to be ignorant; but of its general features and principles and influence, we claim to have some knowledge, and that too from authentic sources. Ner should we find it necessary to confine ourselves to minute instances of rare outrage and crucity.—but would look only to evils which are literally co-extensive with the slave territory, or are general throughout it." No one surely can reasonably object to the ground here assumed. It is common ground, and qualified by no locality whatever.

My present remarks will take their shape and directively in the present remarks will take their shape and directively.

tion chiefly, if not entirely, from the queries, suggestions and observations of "Philo." This writer does not undertake to justify every thing that Vigornius has said nor to approve of every statement which S. F. D. hamade. Yet, taken as a whole, he assumes the correctness of the principles and the conclusiveness of the reasonings of both these individuals. And what can be more fair than the call he makes, when, including those who have preceded him in the discussion of the subject with himself, he says, "If we have entered upthis matter with a wrong spirit, let them," (viz-outhern brethren) "show wherein it is so. If we have proposed wrong measures or made erroneous statements, let them show how and where." Of this apparently candid and sincere invitation to investigate

the subject. I shall freely avail myself. esses a " wish most earnestly to draw from him (" a Carolinian,") a statement of the feelings and wishes of our Southern brethren respecting the continu-

ing or removing of slavery." If a Carolinian is pos sessed of sufficiently accurate and extensive informa to meet this wish, it is hoped he will gratify it For my own part, though not able to say what tion would prefer the latter of the proposed afternatives, or what would be the precise relative strength of the two parties, I hesitate not to assert, that many, and I hope very many, would rejoice in the removal of slavery, when it can be accomplished, as one of the greatest temporal, and in some points of view, spirituwhich a kind Providence could confer up on us. And I am not without hope, that if the preent discussion of the subject is continued by good men with a proper spirit, the statement I have ventured to make will be more and more verified.

make will be more and more verified.

"Philo," I find, is just as decided against immediate emancipation, as any Southern man can be, and in this he is far from being alone; even as a Northern writer.

"A Carolinian," as I have already shown, writer. "A Carolinian," as I have already show has most sadly mistaken Vigornius, in representing his as the advocate of immediate emancipation; nor do I believe he will find such an advocate in any Northern writer on the subject, if he would read with calumess and attention.

" Philo," very properly wishes the slaves to be instructed, and thus prepared and qualified to enjoy free-dom. He wishes his Southern brethren to "engage in a series of prospective measures, which shall tend to fit the negro to be free." So far as individuals are oncerned, I believe in some degree (far to small, to save) not a few owners of slaves are giving them, or putting them in a way of obtaining, much more religious instruction than they formerly had access to—a number are teaching them to read at home-a number send them to Sabbath Schools, for this purpose in part,—and I cannot but believe that, notwithstanding the iniquitous legislation which has taken place in some States, the number of persons is increasing, who feel that on this subject they "ought to obey God rather than man;" and that, in more than one place, the lowing statement will soon be found true if in a than one place it is not true already ;-- "some pious females were told that if they continued teaching the blacks in the Sabbath Schools they would subject themselves to the penalty of the law, which was a fine and whipping on the bare back. They modestly replied, we must go on; and will pay the fine, and if any person can be found to do the whipping, we will endure it." I do not mean to say, that the specific motive in teaching the blacks to read is, their emancipation. The to discharge towards them an Christian duty, to give them access to the holy volume, and to improve their character, whatever their condition is to be; whether they remain slaves, or become free

Another fact of interest which I have lately met with as existing in a slave-holding State, is the fo ing, -which shows, that not only insulated individuals, but associations are siming at the ultimate emancipation of the children of bondage. "The Anti-Slavery Society of Maryland, have determined to inquire out, and promote the election of candidates to the Legislature, who will pass a law for the gradual extinguishment of

slavery in that State." The recent emancipations also, with a view to the removal of the emancipated to Hayti or to the colony at Mesurado in Africa, give similar indications of the progress of public sentiment and feeling. The noble example of Minge, who liber-ated and provided otherwise for 88, and several other

cases of less notoriety, are important specimens of a spirit and practice which must increase.

But when "Philo" goes on to ask his Southern brethren "to make laws to meliorate the condition of the slave-to encourage enterprize-to diffuse knowledge-to instil moral principle-to facilitate self-emancipation," if we are to judge of future from past feelings and acts of slave-holding legislatures, I fear the case is nearly a hopeless one. When I consider the fate of a proposition, made not long since by the leg-islature of Ohio to some of our Southern legislatures, a proposition couched, if I mistake not, in very modest and respectful terms, and containing nothing offensive in matter or manner—when I recollect further the spirit with which a proposal equally reasonable and unex-ceptionable made by Mr. King in the Senate of the United States, was viewed by some members from slave-holding States, and the disposal that was made of it at that session at least, I confess I am far from being sanguine in my expectations from legislating men, un-less their constituents speak in language something like that of the Anti-Slavery Society in Maryland, already mentioned in this communication. And my fear is, that the slave-holding community at large are too acquiescent in the deeds of their legislatures, to bring bout any very important change at present, unless they are brought to identify more their own guilt with the guilt of legislators of their own appointment; and to feel more, that if an iniquitous course is pursued, or correct course rejected by "the powers that be, Providence, in the punishments it sends, will ide the constituents with the constituted. I wish the for mer would lay to heart as a practical maxim of great importance on this subject, the words of Horace, "Delirant reges, pleetuntur Achivi." For the present, I apprehend, all the appeals of "Philo" and his co-adjutors must be made to the people; if peradventure, they may so change the materials of which their legislatures are composed, as to bring about the result desired. Southern legislatures latterly, some of them at least, instead of making progress in this business have been absolutely undoing the deeds of former days Formerly, emancipation was unrestrained—the master was left at liberty to manumit, no other security being required of him, than what would go to establish the physical and moral competency of the manumitted in-dividual, to maintain himself. Now, from an appre-hension of danger from the increase of free colored sons, an express act of the legislature is required in

While on this subject, permit me to bring to the view of your readers, for their deliberate consideration, the following plan for the emancipation of slaves, from Mr Schoolcrafts' work entitled "Travels in the valley of he Mississippi.'

A New Plan for the Emancipation of Slaves. "We lay it down as a principle, that whatever a ocured by the alternate effect of stripes and rewards through a system of judicious tasks. ve think it further capable of demonstration, that more abour is to be gained by the latter method than by ormer. The excitement of a spirit of industry, by allowing the blacks a portion of time to themselve by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable to the master than to the slave. It also en-ures the punctual performance of their daily tasks, as hey do not begin to work for themselves until they have finished what their duty requires to their master To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on ery well conducted plantation in America;-to rende former as little onerous to the slave as may be, and make the latter a bare equivalent for the work per rmed; and to fund the avails of this extra labour in chase of the slave's freedom, is, as we think, the impe tant disderatum in the emancipation of the blacks. We will illustrate our views by the following proposition Every profitable slave, under the strong excitement of a money reward, will complete his task one, two three, or fours hours before the usual time of quitting the field or the work-shop. Let him receive a compensation for this extra work. But lest he make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository for the express use of his slaves, in which two-third of the avails of all extra labour shall be deposited b of the avails of all extra labour shall be deposited by the slaves at proper times; and let it be optional with him to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the or dinary mode to procure, & the produce of the plantation he work shop, or the mine, will be enhanced corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the no ble pleasure of promoting the happiness and emancipa ion of his bondmen, has, at the same time, the additio al satisfaction of knowing that he is pursuing the bes

neans for improving his own fortune We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, eposited in Bank, amount to one hundred shall have the whole of Monday free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal this will enable him more rapidly to acquire, by voluntary labour the second hundred dollars, with which he purchases Tuesday. He has now three days, two of which are working days, at his own command and with these two days he purchases Wednesday, and so on, in a progressive ratio, until the whole six days are his own, and he is free! He will enter society with until the whole six days habits of industry and temperance, which are calcula-ted to render him a valuable citizen; and we will venture to assert, that any slave, who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to the enjoyment of civil liberty."

If the foregoing plan appear judicious and feasible it is certainly worth an experiment,) and the only ob-ection to it be, the danger of such self-bought slave remaining in the country (though in this case it would seem as if the claim on his gratitude would make him a friend and not a foe,) let the previous stipulated condition be, that, as soon as he is emancipated, he shall re-move to Hayti, or to the American Colony on the coast of Africa, where he cannot do otherwise than become

in every point of view a valuable acquisition.

In some part of Bryos Edwards' work on the West Indies, which I read a few years ago, if I mistake not he states, that in one of those Islands, I now forget which, a planter is obliged by law to permit every slave to purchase his own freedom, and that at a reasonable rate; who, by his industry in extra hours and by his economy, has made or saved a sufficient sum for this Would not some regulation of this kind in slave-holding community in the United States, be admirably calculated to do good? Would it not, among other good purposes, serve to ascertain who a-mong the slaves would deserve freedom, and be likely to make a good use of it?

urges " that plans be formed and measures of operation adopted without delay"—and so says Scripture and conscience, and the present state of the world. So say our growing dangers; so says the inde-So say our growing dangers; so says the independence of Hayti, the progress and the prospects of the American as well as English Colony in Africa—so say late transactions in South America," -- 80 save Bolivar, -- so says the continuance of that horrible traffic, the slave-trade, which seems determined not to

\* The new republics, if I mistake not, have abolished, or at least taken determined measures to abolish slavery,-the young republic of Colombia, in particular.

† Bolivar is stated to have emancipated his own slaves, to the number, if I mistake not, of several hadred. (See Christian Spectator Vol. 5. p. 439-)

die but with the death of slavery itself, -so say the die but with the death of slavery itself,—so say the strong and determined measures taken in the British Parliament and by the British nation; so, in one word, says the whole present spect of the Providence of God. With one voice tey warn against any farther delay, & call to immediate effort in some way or other. "Philo," in vindicating himself and his Northern friends from the charge of unwarrantable interference, so strongly and so frequently urged against them by their Southern brethren, says, "It is a subject in which we feel deeply, and have a right so to feel." Yes,

their Southern brethren, aye, "It is a subject in we feel deeply, and have a right so to feel." they have a right, and we dare deny it to themhave a right to feel, as Americans, the obviously glaring contradiction between the fact of perpetuated, in terminable slavery, and the very first principles con-tained in the nation's "declaration of Independ-ence," which is read publicly every year throughout our land. They have a ght to feel, as parents, whose children may settle, for aught they know to the contrary, far away in some slave-holding State. They have a right to feel, or a variety of other accountry, high we have so to remain the detail, but which must have so they are the state of which we have not now time to detail, but which mu be obvious to every cantid and reflecting mind. And he disavows for himself and those concerned with him, all disposition to take the lead in this business. They wish to fall in as secondaries and subordinates: they
"wish most heartily tha their Southern brethren would go forward," and let them take "their proper place of subsidiaries in the great national work, and v gladly avail themselves of the advice of those, rom their circumstances and experience, are so well able to give it.'

And now, it remains for "a Carolinian" to disen tangle him from his embarrassments, when he assigns as his reason for not "defending any of the leading positions taken by either of the writers on whom Carolinian' has remarked, hat their reason not, as yet, been shown to be fallacious, that is nothing but assertion," "that it would be difficult to say where to begin or what method to take to illustrate them," (the propositions of Vigernius and S. F. D.) "until we know in what way they will be attacked." Either the "Carolinian" or some other is bound to answer the following very simple and reasonable questions; "Do they (the people of the South) wish o have any thing done towards the abolition of sla Do they wish to have it done as speedily as possible!" " Do they believe that any thing can be "We desire to learn from our Southern brethen themselves, what their creed on the slave system All the questions proposed, I and those who think with me, (I trust the number is not small, and that i ntinually increase, the more the subject is discussed) are prepared at once to inswer in the affirmative. Our creed on the subject of slavery has been in part developed in this and preceding communications, and will be still farther disclosel in future numbers.

[From a Corresponden in Louisiana.]

MESSRS. EDITORS,-I ama citizen of one of the slave-holding States, and for a considerable time have been a subscriber to your excelent paper, which I read with pleasure and with profit. Much of what is con tained in it, is calculated at once to inform the mind, and to warm and invigorate he best feelings of the heart. But that which I esteen its highest praise, is the genuine spirit of Christianbenevolence which constitutes its predominant charcter. Such a paper, I should conclude, must have a ridely extended tion, and a proportionate influence on public sentiment especially in the Northern State: & consequently what er appears in it, is always forthy of attention. Viewing your paper in thi light, it is with regre

that I see in it some things that seem to me calculated to sow the seeds of division ad animosty between the citizens of the North and those of the South, of our favoured country. I allude to a series of essays, the first three numbers of which I have seen in your paper nder the title "Slavery."-I No. 3 the writer says, But I am ready to say, that he slave-holder, bating particular aggravations of crutty, is to all intents and parposes a man-stealer."—This surely must be admitted to be intenues as.

De the writer resolves that is leven States of the Union, the citizens are slave-hold-And will be mainain that every one of who holds a slave, is a nan-stealer?—that he is "to all intents and purposes" a thief!—For it is admitted,

I believe on all hands, that a man-stealer is not only thief, but one of the nest guilty of thieves. In another passage o the same number the writer ays, "I call upon the dvocates of slavery to adduce solitary argument connected with natural right and equity, to justify the Anerican slave-stealer, and shall it, the American lave-holder, that will not eretally justify the conduct of the ancient pirate, the corsair, or the avages of our forests king these two passages together, they show that the writer confounds the sare-holder, whatever may be the circumstances under which a slave may have come into his possession, or in which he may be placed, with the ancient pirate" aid "the modern corsair at in his estimation, the man whose lot has been cast in a country where slavey is established by law,—who has received his slaves by inheritance from his father s no better than the blocky robber, who, like a savage beast growling for his pry, visits the shores of Africa and tears away hundreds of unoffending human beings rom a state of freedom, from their native country, hold dear on earth, -and all to gratify the sordid pas sion of avarice!—If the writer's object be to meliorate the condition of the unfortunate sons of Africa, who re still holden in slaver in o and promote their emancipation, the language he emplove seems obviously calculated to defeat that object It is calculated, not to convince, but to irritate; and to stir up animosity between the two great divisions of

From these observations let no one infer that I am an advocate for slavery. I know well that it is an evil, and a great one; nor will I undertake to justify it in its origin. No free man can have a right to re duce another unoffending freeman to a state of slavery. This is the voice of justice and of reason. But slavery in fact exists in our country. And this fact con-sidered with all the circumstances attending it, essentially varies the question which, as American citizens we have to consider.—Let the original injustice, let the great evil of slavery be admitted, famel I can assure Vigornius that there are many, even of the slave holders of the South & West, who do admit it. & lament it too. & the question then occurs, What is to be done? How is this evil to be removed? These are questions which the best informed and the most philanthropic, I believe, have yet not been able satisfactorily to answer; and if Vigornius shall be able at length to give them a satis factory answer, he will deserve the thanks of all good

But to do this, he must loose sight for a moment of the question of abstract right, and turn his attention to the political and civil relations that grow out of the fact that slavery does exist in our country. In the first place it should be recollected, that though the African be really and truly a man, and as such entitled to all the natural rights and privileges of man, yet it is a fact that the hand of the Creator has stamped upon him a difference of complexion, which serves as an indelible mark of distinction between him and the white man;—and though, in the order of nature, a black man may be the white man's equal as to his natural rights, yet for many ages the latter has been taught to consider the former as his inferior, as a man with whom he cannot associate on terms of equality, with-out degrading himself from the rank to which he is entitled in society. Call this prejudice if you please;— still it is a prejudice that exists, and operates with such force that no man can disregard it without severely feeling its force and influence. Let me ask, Is Vigornifeeling its force and influence. Let me ask, Is Vigornius a father, or a brother! If so, would be willingly encourage the addresses of a black man who might wi ome the husband of his daughter, or his sister! I fancy he will hardly answer this question in the affirmative; -- and if not, then he must acknowledge that, from stever cause it may arise, there does in fact exist a real difference between the two races of men, which effectually keeps them separate and distinct from each other; and which, so long as the sentiment I have mentioned prevails, must prevent them from mix-ing and becoming one race of people: and that senti-

ment I believe will neither be soon nor easily changed. What then? Can we safely turn loose, in the bo-om of our country, a population of nearly two millions, between whom and the other class of the people there exists such a difference as this? Suppose them all at once emancipated, could that sentiment which views and considers them as an inferior race, with whom it is degrading to associate, be suddenly changed? Would it not still act? And would not its effects excite the keenest resentment of those whom it disdains? One moment's reflection may convince any man that such a measure must produce the most fatal consequences to one only, but to both classes of people. Such a people, suddenly emancipated, with all the angry feelings which a sense of the injuries they have suffe cites, ignorant as they are of the social rights & duties that form the bond of union in society-would they bear the contumely of their former masters? Would these bear

to be treated by them as equals?

Again I shall be told that this prejudice is unjust what if this were granted! The prejudice exists, if the one; and so long as it does exist, it must produce its natural effects. And surely, to rail at those who entertain it, and call them thieres, pirates and corsuirs, is not the way to destroy it!—But is this prejudice, admitting it to be such, really so culpable as iganius seems to think it! I readily admit that the first, and if you will, all succeeding importers of slaves into America, were thieves and pirates, in the worst sensof the terms. But to conclude as Vig that the sons of those who have purchased and held them are ne better, is what cannot be maintained. What! is the son who has seen his father and his neighbors holding and employing slaves,—who has, from his iafancy, seen taught to think the practice right, and that the laws of his country warrant it, -is he as guilty as the real man who plunders freemen from their native land to make slaves of then

Once pore I repeat, let Vigornius point out the means of getting clear of the evil of slavery, with safety to se who are immediately concerned, and he will find nany, wen in the South and West, ready to second but unless he shall do this, his writings may exhim. cite disontent among that very people whose cause he prosses to plead, and thus do them real injury, instead f good; and they may excite division and ani-mosity among the free citizens of our country;—but he me rest assured they will do no good. I have long ince, Messrs. Editors, been convinced that the evil i question is too deeply rooted, situated as our county is, to be destroyed by any political or legal measures that human wisdom can devise:--that the eastres that human wisdom can blacl population of our country never can be emancipate and allowed to remain among us, without jeop-arding the lives of thousands, both of them and us, until the entiment I have mentioned shall be done away. And I at persuaded that there is no cause operating in natural progress of human society, which is powerful enough to do it away. But I think I see a cause is operation, that must and will produce that happy e fee. You will readily perceive that I have in my eve rapidly increasing progress of vital Christianity Aready do we see many masters of slaves who enolled their names among the followers of the Re-demer, -who conscientiously strive to obey the comminds given by the Apostles relative to the duties of misters; and you will readily appreciate the happy ef-fects that must follow. In many instances too, we see the slave also engaged in the same course; and when this is the case, the master can really receive the slave "as a brother beloved," and treat him rather as a child, or a friend, than as a slave. - Let Vigornius then em ploy his masterly pen in forwarding the work of vital religion, both among the masters and their slaves, in the South and West; and in my humble opinion, he will adopt the only sure and efficacious means of finally accomplishing the object he has in view. 23d August, 1825.

## FRAGMENT.

Amidst a vas amount of error and superstition which deform the Roman Catholie Church, it is cheer ing to find here and there a passage in their writing that breathes the spirit of genuine piety. The fol lowing are extracts from one of their works, entitled the "Science of Salvation:"-

"O mortals! it is good and just, that you should take care of your eternal happiness; but can you take a bet-ter or a wiser method to assure yourselves of it, than by working purely for God, for his honor and for

his glory -You are suffering, my Lord, and I am giving myself up to sin! you on the Cross, and I at my ease! you afflicted and sorrowful unto death, and I maing merry and counting pleasure my life! A God of infinite bounty and goodness, and yet I not to lov him! a God of infinite strength and power, and yet not to fear him! a God of most strict and severe jus strength and power, and yet I tice, and yet I have no effectual thoughts of amend-

-O give the proper lights: dispense sufficien graces to all pastors whatsoever, that they may con-duct those aright, whom you have confided and entrusted to their care. I am a pastor, without eyes, quite blinded, and in the dark; and how shall I then be able to guide others? Be it thy first miracle, O my God. in light upon sightl ess me; and thy first mercy bestow a cure on my infirmities.

REMEMBRANCES FOR A DAY.

Two English Ladies were passing through a valley neighborhood of Ch. or two back. They met a female peasant of an interesting appearance, and upon turning the conversation with her towards religion, she took out a book, in which was a paper sealed in it, given to her by her priest. It was in French, and the following is a trans-

Christian! remember that thou hast to-day-A God to glorify,—A Christ to imitate,—All the angels to hotor,—A soul to save,—A body to mortify,—Virtue to implore,-Sins to weep for,-A paradise to -A hell to avoid, -- An eternity to meditate on, Time to husband,—A neighbor to edify,—A world to fear,—Devils to combat,—Passions to subdue,—And perhaps death to suffer, - And judgment to undergo.

A WARNING.—A man from Vermont, who had been condemned to death in Montreal, for burglary,—when told by Rev. Mr. Christmas, just before the time of execution, that all hope of pardon from the government was vanished—exclaimed in a kind of despair, I am not fit to die. I shall not be-I have slighted the seligious advice of kind parents, and am now so soon to leave this world, without a prospect of being prepared for another."

A Hint to Delinquent Paymasters .- " He pays less than he ought, who pays not in due time!" CARDS.

The subscriber would gratefully acknowledge the reception of forty dollars from benevolent Ladies of his congregation, to constitute him a life member of the American Education Society.

Hamilton, Oct. 11th, 1825. JOSEPH B. FELT.

MESSRS. EDITORS,-Through the medium of th Recorder & Telegraph" the subscriber would wish ratefully to acknowledge the receipt of twenty dol-ars, from Ladies in the first parish in Bradford, to constitute him a life-member of the "American Tract Society," (Boston.) I. INGRAHAM.

The Salem East India Marine Society, whose Museim has attracted so much attention from the curious, consists entirely of persons who have passed Cape Horn or the Cape of Good Hope either as Masters of Vessels or Factors. Originally it was composed of 26 nembers—the number is now about 180.

COLLEGIATE RECORD. Graduates at different Colleges in 1825, as noticed in tur last,
To which add Washington College, Pa.
Hampden Sidney, Va.
Tota 622

13 Total, 641 CECIL'S WORKS PUBLISHED.

ROCKER & BREWSFER, No. Boston, have this day published, The With Rev. RICHARD CECIL, M. A. Late R. Bisley, and Vicar of Cobham, Surrey: and of St. John's Chapel, Bedford-Row, Londo Memoir of his Life. Arranged and Revise View of the Author's character, by Josiah D. F. A. S. Containing Memoirs of the Lives Bacon, Esq.; Rev. W. B. Cadogan, and Rev. J. ton; Thirty-nine Sermons; Visit to a scene of ing; Friendly advice to Servants, Miscel , and Remains. In 3 Vols. 12mo.

RECOMMENDATIONS From the Rev. Drs. Porter and Woods, Professo in the Theological Seminary, Andover, address

to the Fuotishers.

It gives us pleasure that you contemplate the particular than the property of the property lication of Cecil's Works. The impression of tinguished excellence which we received fro his Remains, is increased by farther acquaintanhis writings. The chief characteristics of his standing were strength, originality and decision of his heart, simplicity and elevation of Christia ciple. His writings exhibit profound thought

of talent at illustration, of a spirit of tender, ardent His Sermons, as might be expected in un performances, are sometimes deficient in e method and language; but they possess a ric variety of matter, a vicinity of conception,—a and force of style, which excites an untim and interest in the readear.

In our opinion, the Works of Richard Cecil are.

inently worthy of republication and of extensive pronage.

E. PORTER,

L. WOODE Theological Seminary, Andover, July 30, 152

From the Rev. Dr. James Milmar, Rector of St. George's Chapel.

The writings of so distinguished a religious auth the Rev. Richard Cecill, need no rece as the Mev. Michard Cecili, need no recommends where they are known. But, as his 'Remains' e have been republished in this country, and the price of the London edition of his whole works, have prevented their having been seen by many, I is great pleasure, at the request of the gentlen have now undertaken their publication, in gi-attestation of their value. Few Divines of the hurch have ranked higher in the estimation of ligious world than Mr. Cecil for sound evangel and originality and strength of intelle

of more unequivocal excellence than this New-York, June 9, 1825. J. MILNOR IN PRESS, - Journal of a Tour around Hawaii, one

proposed to the public, in my opinion, few work

a capacity for directing all the powers of his mird the important channel of practical utility. There

Morse's Improved School Geography. AFELY published and for sale by RICHARD & LORD, the twenty-fourth edition of the J. and S. E. Morse's School Geography, with Ar ent and Modern Atlases.

This Geography has become a standard wor many of the first Academies and Schools in the ted States, and has deservedly gained what is bel to be an unprecedented popularity. It has the public approbation of the following ger amongst many others, whose opinion is to be relieviz:

E. Perter, J. Wood, and J. Murdock, Andover Institution; J. Y. N. Yates, Secretary tate of New York, and Superintendent Schools throughout the State; Professor Silliman, Haven; Rev. Frederick Beasly, University of F sylvania; Rev. William Allen, President of B College; Dr. Samuel Mitchell, New-York; The efferson and James Madison, late Presidents of United States; A. Partridge, Military Academy, N. wich, Vt; Rev. Wm. Jenks, Boston; Benjamia Faworth, Academy, Worcester; Parsons Cooke, Pretor of Westfield Academy; Benjamia Greenius, Bradford Academy.

PLAGG & GOULD, Andover, have just red and offer for sale, A GREEK AND LISH LEXICON OF THE NEW TESTAN from the 'Clarvis Philologica' of C. A. Wa EDWARD ROBINSON, A. M., Assistant Instru the department of Sac. Lit. Theol. Sem. Ando

This work is in one volume, and is highly ed by gentlemen connected with all our T Seminaries, as containing the results of the la highest efforts in respect to both the philology terpretation of the New Testament. - [Subscrit requested to send for their copies. ]

Andover, Sept. 29, 1825.

DISTRICT OF MASSACHUSETTS. District Clerk's Offi BE it remembered, that on the twelfth tem er A. D. 1825, in the fiftieth year dependence of the United States of America. Enw ROBINSON, of the said district, has deposited in office the title of a book the right where Proprietor in the words following to wit-and English Lexicon of the New-Testame Clavis Philologica' of Christ. Abr. Wahl, h Oschaz, Saxony. By Edward Robinson, A. M. sistant Instructor in the Department of Sacred ture, Theological Seminary, Andover, "-In coal to the Act of the Congress of the United Stat An Act for securing the copies of Maps, Charts, and Books, to authors and proprietors of such copies, during the therein mentioned:" and also to an Act entitled, Act supplementary to an Act, entitled, An the encouragement of Learning by securing the of Maps, Charts, and Books, to the authors and tors of such copies, during the times therein me and extending the benefits thereof to the art signing, Engraving, and Etching historica Prints." Louis W. Davis JOHN W. DAVIS. 4w Clerk of the District of Massaci

NEW SCHOOL ARITHMETIC, Just re for sale by JAMES LORING, No. 2 Cornle 62 1-2 cents. The New Federal Calculator, ar's Assistant, &c. By Tho.nas F. Smiley. T udges. From Walsh's United States Gazette lowing is extracted:—"The general arrange this book, is an improvement upon the Arith use, being more systematic and according to the

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terms.

CABINET MANUFACTORY THOMAS THWING, informs his friend public, that he continues to manufacture and Cabinet Furniture, at Ware Factory Village all favors will be gratefully acknowledged, and ders punctually attended o.

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Ware Factory Village, August 20, 1825.

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